The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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RELIGION AND THE SCHOOLS

THE EXTRAORDINARY veto of the school-transportation bill by Governor Lehman of New York is one of several happenings recorded in the news of the past week which concur in directing public attention to one of the most important of all our social problems, namely, that of religious education. For many decades Catholics have maintained their parochial school system while paying their share of taxes to support the public educational system. They have done this at a heavy cost. It has been a vast work of self-sacrifice motivated by the highest ideals. Today, when times are harder than ever before, numerous efforts have been made to enlist some measure of state aid where local Catholic means no longer suffice. Moreover, the larger issue of the inherent justice, or injustice, of the prevailing system is inevitably arising. The Catholic bishops have not yet determined upon a collective attitude toward the problem. Some feel that the burden cannot be borne any longer if a part of tax money is not allocated toward Catholic schools; others hold that independence is most desirable even under present circumstances.

In New York State both branches of the legislature unanimously adopted the Kelly-Corbett bill authorizing the state to provide free bus transportation to parochial school children where such transportation is already being supplied to public school children. No new routes were authorized. The bill simply permitted parochial school pupils to make use of the buses already plying in their neighborhood. After the adjournment of the legislature, this bill, among others, came to the Governor, voted for by forty-six senators and 142 assemblymen, and voted against by none. Governor Lehman vetoed it. Holding that under the bill public moneys are to be used for the benefit of private schools, Governor Leh-

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man added: "Irrespective of whether or not this bill violates the strict language of Section 4 of Article IX of the Constitution, the act clearly contravenes a definite policy which the state has always followed, and which it should follow in the future."

With all due deference to Governor Lehman, and recognizing that if he believed that the measure violated established law and precedent it was his duty to veto it, we cannot understand how he reached his conclusion. Surely, it is a pedantic and essentially incorrect use of language to term the Catholic parochial schools "private schools," when they educate one-sixth of the children of the State of New York, meet the public educational tests, and, indeed, are in no way "private" schools in the sense that this term is applied to institutions where high tuition fees are paid by parents for special educational (and social) benefits. The pupils of the parochial rural schools come almost exclusively from poor or at least very moderately endowed families. These families all pay taxes which help to support the state schools. They are severely handicapped by a dearth of transportation facilities which could be provided by the state without additional expense. Moreover, they are providing a great service to the community which many others than Catholics only are now coming to recognize, and which Protestants and Jews are becoming desirous of providing for their own children—namely, the imparting to school children of religious instruction in addition to the purely secular education provided by the state schools. We are certain that the dictum of Governor Lehman, which not only assumes to determine the public policy of the present but also of the future, in regard to this matter, is not the end of a controversy but rather its beginning.

The exclusion of religious training from the state schools, its practical elimination from the lives of millions of children, for whom Sunday school instruction, and the ever-diminishing influence of religion in the home, provide no sufficient moral equivalent for the wholly secular influence of the state schools—this deplorable state of affairs is arousing, at last, a movement in the contrary direction. In Boston, the Reverend Arthur Lee Kinsolving, rector of Trinity Church, Episcopalian, has aroused great public attention by his advocacy of a plan for religious instruction in the public schools of the country to be conducted without charge to the taxpayers by priests, ministers and rabbis. Such religious training, said Dr. Kinsolving, would lead to the recognition "that education must be of the whole man—his spirit and character, as well as body and mind"—it would give a new moral tone to the United States, and be "a long step toward the Kingdom of God." In supporting his plea, Dr. Kinsolving spoke of a town that had known no juvenile delinquency for a long term of years, the explanation being "that this was a town where a normal attention to religion had been brought back into the public schools." For many years, this Episcopalian clergyman declared, he has had with him, "almost daily, a burden and a great hope that our educational institutions shall be redeemed as Christian." And he paid a glowing tribute to Catholics for maintaining their parochial schools.

Similar testimony—of a highly practical sort—has been given by Mr. H. H. Root, a Protestant business man of Medina, Ohio, who at his own expense has circulated 75,000 post-cards in the diocese of Cleveland supporting the Parochial School Aid Bill now before the Ohio Legislature, and asking the recipients of the cards to sign them and mail them to their respective representatives. As the card states, there are 175,000 parochial school children in Ohio, the parents of whom have contributed many millions of dollars, as taxpayers, to the support of the state schools. The new sales tax, which is to be used for public schools, would impose $10,000,000 a year additional taxation on the Ohio Catholics. It would be an insupportable burden if added to the cost of their own schools. But if allowed a fair share of the proceeds of the new taxation, they could continue to relieve the state of a tremendous cost by educating 175,000 in Catholic schools.

A great issue is shaping itself. Ohio's action will be closely studied. So, too, will the results of Governor Lehman's action in New York.

Week by Week

The Trend of Events

AS HAD been predicted, the bonus was finally deposited on the President's doorstep. The Senate, anxious to deflate the political consequences of a veto, adopted the Patman bill, which calls for payment in money to be secured by issuing $2,000,000,000 worth of greenbacks. Thus was Congress assailed and captured by the most powerful of lobbies—the veterans acting through nation-wide organizations, and the inflationists whose political stronghold is the West. There can be no doubt, it seems to us, of Mr. Roosevelt's imperative obligation to resist this proposal. The bonus itself is not iniquitous. Indeed it is, from several points of view, in keeping with deep-rooted national ethical convictions. Feeling that the masses who fought the war should get part of the earnings which came to manufacturers and financiers, the veteran groups originally asked for and got what amounted to an increase in pay. Only the conviction that the bonus was a prelude to more demands made Congress write a time clause into

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the contract; and it is too bad that, under Mr. Hoover, the amount was not paid after reaching a bargain with the American Legion to refrain from further requests. Today a different situation obtains. The Roosevelt administration can succeed only if each special "interest" will concede something in behalf of society as a whole. Ours is a time demanding general sacrifices so that the central problem—unemployment relief and business recovery—can be solved. Should the veterans' lobby get what it wants, other lobbies can with equal justice demand what they want. The resultant strain on the nation's credit is bound to tell. We sincerely think that the slogan for 1935 ought to have been "a job for every veteran," and not "a cheque for every veteran." It is work that creates spending. The opposite never has been and never will be true.

What Is Relief?

POSSIBLY the "relief hearings" which have beguiled and relatively interested New York established, above all, the difficulty of administering so complicated a network of activities. Much that was reported has the none too delicate odor of war-time inefficiency; but there was on the whole no proof of widespread collusion or imbecility. The amateur is with us once again, and if we are honest we shall not desire that he ever have time to develop into a professional. Some of the testimony indicated that the nation still lacks a well-phrased policy of relief work. With time, the familiar distinctions between "public works," "work relief" and "home relief" have been established, but the edges of each are frayed and uncertain. "Home relief" is that which we all really desire; and it is too bad that the government cannot rely to a far greater extent than it does upon firmly established local and private agencies in the administration of these funds. "Work relief" is the hardest term to define, and of the three remains the shaggiest and most open to criticism. The aim is to save the self-respect of workers by getting them out of their homes or hovels for some activity making sense. But does aimless pottering around parks and streets, do boondoggling or skullcluttery, really make sense? There is no doubt that for many thus engaged the dreary aimlessness of the whole business is both a trial and a temptation. It is a sad fact that the best way to administer such undertakings is to lend them a military flavor. A man in uniform, under some system of modified discipline and able to make some modest progress through personal merit, is an entirely different person than the civilian who reports for work that need not be done, simply because there is nothing else for him to do. The whole question is so vast and important that it should enlist far more voluntary public interest and support than are given it. Can we as a nation really afford to turn all this over to the government, contenting ourselves with occasional criticisms of inevitable mistakes?

Are Politics Prime?

THE PRIMACY of politics is something which with the approach of a presidential election year will come upon us as sure as taxes and other very sure things. The samples so far of the debate which will take place before the gasping American suffrage indicate that there will be more heat than light. If punning were not démodé we might be tempted to say that there will be heat-lightning, the kind that flashes completely around the horizon and leaves the apprehensive picnickers and the men at sea and the careful housewives whose windows are open, completely bewildered as to which direction the storm will come from. Then, of course, it all turns out differently and there is no storm. Some of us, certainly not all of us, at the approach of the forthcoming barrage (to change the metaphor) of shrapnel-shaped words, would like to have, if we could without causing offense, a sound-proof *abri* where we could take refuge and think our thoughts of better things. Without changing the metaphor, this might be likened to the people in Kansas who recently have had to use their cyclone cellars not only as a protection from the high winds out there but also as a refuge from the quantity of dust there is in the air. Seriously, there is more in all this than gets in the eye. We are committed pretty definitely to the primacy of the spiritual. When the thunder rolls the loudest and the heat is turned on and flashes luridly run along the horizon, we shall find solace in the House of God, which is a House of Prayer. In that house we shall even take refuge from the debates about who are the money changers and who are the prestidigitators who make it disappear and think of the sermon about the birds and the lilies, and pray that we can qualify without being wasteful or slothful, or anything unpleasant. Those with this irenic disposition will, we hope, manage to get many useful things done while the heat and thunder is on.

Lessons in Criminology

ANY SINCERE effort to educate youth in the consequences of crime, in the hope that the lesson will deter them from possible evil and anti-social courses, must of course be treated with respect. Hence, we have no impulse to deny a certain real usefulness to the recently publicized work of this character—it is called the anti-crime course—conducted by the University Settlement of this city. It appears that the boys who take the course enroll volun-

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tarily; and thereupon they are led by successive stages to what their guides feel is a realization that the legal way of the transgressor is hard. Educational visits to police headquarters and to a magistrate's court are climaxed by an actual (though very brief) commitment to the Tombs, with no authentic circumstance missing—handcuffs, the "Black Maria," and a five-minute incarceration in a sure-enough cell. As we say, this may possibly be of help. Rational fear is an aceptable human motive, and often an efficient one, and to the extent that such an experience infuses it, it is useful. But to the extent—the very considerable extent, we should imagine—that the whole business is a game of the "Cops and Robbers" variety, its results are probably more dubious. More, in the fact of the actual juvenile crime problem, there is something a little fantastic in the performance, and perhaps a little trivial as well. It does not in itself suggest (though of course we do not deny) that either the lads or their preceptors realize that the full motives for avoiding crime, and the root processes of preventing crime, are very much more comprehensive than the fear of a cell—witness the "repeaters" of the criminal world—and go very much deeper than a dramatic joy-ride to the Tombs.

Merely Books

A FRIEND calls our attention to the fact that there is great need of a new and improved edition of Bardenhewer's "Patrology" in English; and after looking into the matter we find ourselves wondering just why an American priest or scholar is expected to rely on a book so manifestly unsatisfactory. But, alas, the same thing is true in numerous other instances. There are excellent, most practical handbooks of Thomism in other languages. We must take our choice between a translation of the whole "Summa" or one of several "introductions." Major new works on Catholic history and philosophy, theology and science, still await translators. Turn to the publisher and he will tell you that he cannot afford to issue such literature. The market exists, but many years must pass before he can earn back the money invested. Turn to the student, and you find him in many instances trying to puzzle out texts in foreign tongues which he hasn't time or opportunity really to master. Turn to the fosterer of Catholic activity—and there are many such—and you discover that no one has ever made a real effort to encourage beneficence in this field. The conclusion to be drawn is, therefore, that our American religious scholarship is laboring under a severe handicap, and that old boners are still the vogue in circles which have never been given a chance to enjoy the help of modern scholarship. We have in our seminaries and colleges a remarkable group of interested, devoted young men and women. It is unfair to put them under so heavy a burden. The time is surely at hand when we imperatively require a foundation to promote the publication of indispensable instruments of learning and investigation. Indeed, that time has long since been here. Twenty years will be needed to repair the damage already done by our collective failure in this matter. No more imperative distinction can be made than that between simpleness of heart and intellectual sloth, or that between the "highbrow" and the mind in serious error.

In Minor Key

SOMETIMES the news from the animal kingdom contains a suggestive shiver or two for the lords of creation. When termites undermine some tall building, or squirrels gnaw off some cozy roof, when snakes crawl up out of a flood and festoon an entire countryside, or even when wild deer dig up some potato farm, one realizes ruefully that nature keeps a trick or two up her sleeve for the discomfiture of man. But current news would seem to show that the tide is for a moment setting the other way. There are, for instance, the giant frogs, imported from points far South, to compete in jumping in Central Park for the honor of Mark Twain. It is said that they will be shipped back safe and sound after the contest. But no frog, surely, could view with enthusiasm the discomforts of the double journey, and the possible climatic upset. Besides, there is the subtler question of whether these *ranae* really want to hop about so far from home because a man from their general neck of the woods once wrote something called "The Jumping Frog of Calaveras County." Quite possibly they may feel about it as the man himself (being a real humorist) would almost certainly feel about it. Or take Admiral Byrd's four emperor penguins. We do not oppose the importing of penguins in general: there is a gentlemanly penguin at the Aquarium who has given us many hours of sedate pleasure. But those from Little America look different in the news photographs. They are much larger, and appear correspondingly more helpless. They seem to be mutely appealing for light on the question of what they are doing so far from the spot where every prospect pleases and only man is missing. Or, most of all, take the cats destined for distant Washington's "put-out-the-cat derby," the point of which will be for each contestant to "heave the cat out of the park." Reading that last year the same group was entertained by a "spavin derby" of "broken-down hacks," we confess to a tiny longing for five or ten minutes of Jonathan Swift.

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THE SALES TAX NEMESIS

By J. GEORGE FREDERICK

Is the sales tax unavoidable? Mr. Frederick views it as a Nemesis which demands of government close consideration of the best ways to adjust the instrument to differing conditions. It is obvious, he feels, that the burden of such taxes must fall heaviest on the "classes earning from $1,000 to $2,000 a year." But the choice which the nation must make is between confiscating "an utterly unprecedented share of income in the higher brackets" and imposing "the minute fractional taxes of general sales taxation."—The Editors.

THE sales tax is apparently an American Nemesis. The peoples of most other countries, too, have been unable to escape it, for approximately thirty-five nations in the last dozen years have been obliged to succumb to sales taxation in some form. It is an ancient Nemesis indeed. China, India and Egypt, as well as ancient Athens, knew sales taxes of one kind or another, and the *alcavala* (general sales tax) in Spain has been famous to students of political economy since it began in the early Middle Ages in the communes, and became a national tax in 1342, ranging all the way from 1 to 10 percent on all articles.

In the United States the sales tax has been distinctly a child of the depression. For several decades it had been proposed by various publicists, economists and bankers, but it was not until 1932, after hearings by the Ways and Means Committee, that it was submitted to Congress. And when finally rejected by Congress in favor of the excise taxes, individual states began experimenting with it.

West Virginia had led the way in 1921, with a sales tax (revised in 1925), which laid the tax on the value of business enterprise, as determined by gross sales or income above $10,000. The tax rate was graduated from 0.42 to 1.85 percent. It produced as high as $4,016,000. Other states, having already passed, since 1919, gasoline and tobacco taxes, as well as amusement and beverage taxes, were not slow to turn to the sales tax idea when the depression made its heavy drains on revenues. Today thirteen states have sales taxes in some form and the list is constantly increasing.

This tax appears to be a feature of outstanding prominence in state financial economy, and furthermore gives every appearance of becoming a permanent fixture. It has developed a great deal of opposition, mainly from merchants fearful lest they be unable to pass along the tax to the consumer because of competitive necessity, but there is considerable evidence that this is an unwarranted apprehension.

In general the states have been pleased with the state sales tax; this despite the theoretical objections raised against it, as, for instance, the strictures made by Professor Carl Shoup of Columbia University, who calls the sales tax (state or national) "an unnecessary and backward step." He regards it as a heavy burden on business, particularly small business. Contradicting the results of other investigations, Professor Shoup insists that a large part of the tax burden rests directly upon the business men, and that small business men find it less possible than larger business men to shift the tax.

New York City broke new ground in 1934 by setting up a city sales tax of 2 percent, when faced with her huge relief burden. New York merchants fought the tax bitterly, particularly as it fell during Christmas shopping time. However, there was very little evidence of public protest, and Christmas retail trade was at least 10 percent greater than the year before. New York's experience may possibly start a new movement toward city sales tax levies, and this confusion of sales taxes, as between city, state and nation, has raised the question whether a regional sales tax is not a solution. Mayors La Guardia of New York and Ellenstein of Newark, N. J., have indicated that they favor this idea; specifically a regional sales tax for New York, New Jersey, Pennsylvania and Connecticut. This would be a 2 percent tax. The New York City sales tax had to be amended because of its original effect of driving business out of the city.

The state sales tax storm center in recent months was Ohio, which just before Christmas, 1934, finally passed a general sales tax of 1 percent on sales of $.09 to $.40, 2 percent on sales of $.40 to $.69 and 3 percent on $.70 to $1. This is a somewhat higher tax than exists in most states, 2 percent being the more usual rate. Exemptions are milk, bread and Sunday newspapers. The Ohio tax is the climax of a long struggle, a sales tax having been proposed and defeated five separate times in the past two years. It is interesting to note that Ohio merchants became reconciled to the sales tax, because of an iron-clad proviso that it be passed on to the consumer, and because the ten-cent-store sales were included. A feature also is the licensing at $1 of all merchants, and the use of a stamp. Thus the Ohio sales tax accomplishes what reputable merchants have everywhere desired, the licensing of all dealers at retail, of whatever kind, so as to attain

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better control over retail outlets. It is expected to bring in about $60,000,000, and is now one of the most significant and competently planned state sales taxes in the country. Part of its revenue will go for the new old-age pension system.

There is no small degree of expectation that, like Ohio, Congress will reverse itself on general sales taxation, despite its frequent defeat of the proposal. William Randolph Hearst has for years conducted a vigorous campaign in his newspapers for the sales tax, and opposition to the idea, it is admitted, has been gradually weakening. Congressman Treadwell of Massachusetts, who is ranking Republican on the Ways and Means Committee, which originates all tax legislation, is actively fostering a new sales tax bill, introduced on the opening day of Congress, January, 1935. It will call for a 2¼ percent levy on manufacturers' sales, and is estimated to produce $450,000,000 a year, permitting 50 percent of the receipts of the sales tax to be turned over to the states, "in hope that the state governments will see the advisability of leaving this form of taxation to the federal government." In view of the fact that after June, 1935, there will be a $20,000,000 reduction in some other tax levies, because of legal expirations, some new sources of revenue are imperative. And Democratic administration leaders, though loth to saddle new burdens on business or consumers, have not positively slammed the door against new taxes.

The new bill expresses a new sales tax philosophy; an endeavor to make a new start in sales tax procedure, looking toward the ending of local confusion, duplication and expense of administration. More scientific taxation is a crying need; also more concentrated tax authority. There are 180,000 taxing authorities in the United States today. The new bill propounds the theory that sales taxes are most effectively and economically handled centrally, and looks for support from those who would end local sales taxation. Furthermore it seems to open up new and significant vistas of federal-state financial relationships, continuous of similar present relationship of an emergency nature.

One of the arguments for the sales tax is the development of "tax-consciousness"; that is to say, a realization on the part of every citizen, no matter how humble, that he must contribute, no matter how little, to the general central government.

The fundamental argument against the general sales tax is the matter of distribution of the burden. This is an argument with two angles; the claim being (1) that the burden is not shifted by the small retailer, least able to bear it; and (2) that it falls upon the poorer classes least able to bear it. Elsewhere the first angle is treated; but the question of laying taxes upon the poorer classes is one which reaches deep into political and sociological considerations. Professor Roy G. Blakey of the University of Michigan says, "It is fairly well accepted that the tendency of general sales taxes is to bear unduly heavily upon individuals with small incomes."

The degree to which a sales tax falls upon the poorer classes is, of course, dependent upon the exemptions made, but it is necessary to realize that nearly all taxation eventually falls upon the consumer, however indirect that taxation may be. Tax theory, from the academic point of view, has been traditionally against the imposition of taxes which fall upon the lower classes; the notorious *alcavala* of Spain being a by-word of infamy. The traditionalist attitude is therefore against the sales tax. But academic theory, in altruistic search for equitable taxation, runs into difficulties of its own. The "taxation according to benefits" principle would require that the poor be taxed for the education of their children, which notoriously they are unable to meet. The economist is thus forced to the more practical, even if inequable, principle of taxation, "the ability to pay." This is modernly interpreted as "according to income." A sales tax on consumption has the defect of taxing spending only, and not income, and not distinguishing between personal earnings and income from investments. The taxable spendings of a person on the lower levels of income represent, of course, a greater proportion of total earnings than in the case of the upper classes. A sales tax treats all classes alike, and this in effect theoretically works proportionate injustice of "ability to pay" or "according to income." A progressive sales tax, based according to ability to pay, is impracticable. Thus it must be conceded theoretically that a general sales tax lays heavier rates on persons of small income than on persons of large income. This may be mitigated greatly by exempting all primary necessities. In America, however, the great purchasing volume is by classes earning from $1,000 to $2,000 a year. This class will undoubtedly bear a large share of any general sales tax.

In the Clevelandian phrase, however, we face a condition and not a theory. There is great practical necessity for revenue, and since the higher income brackets are already rather heavily taxed, it becomes a matter of expedience in choosing either to confiscate an utterly unprecedented share of income in the higher brackets, or using the minute fractional taxes of general sales taxation. It is a fact that the individual citizen of the United States pays now almost as large a tax as the individual citizen of the United Kingdom, Germany or France. It is now one-fifth of the average individual's total income in the United States, whereas it is about a quarter of the individual's total income in the other three countries. (Pub-

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lic debt in the United States is now $385 per capita, comparing with $991 in Great Britain.) Of course this applies to the statistical "average man," and the persons on lower levels of incomes in the United States certainly do not pay a fifth of their income to government. Many millions pay nothing at all. In 1930, the individual income taxpayers of the United States numbered only 1 2/3 percent of the total population; 98 1/3 percent of the American people paid no income tax, yet this 98 1/3 percent had a total income three times as great as those who paid income taxes.

The onward march of sales taxes, state and local, indicates a growing confusion and overlapping which may force a choice of evils—the local sales taxes or a general sales tax, remitting a large part of it to local areas. Perhaps a well-planned general sales tax, with generous exemptions, will not only stop the local confusion, but also stop sales taxes imposed on food, such as New Jersey has just imposed. A move toward some degree of universality of taxpaying through a general sales tax, may not be without important benefits, if very liberally drawn. However small the mite, taxpaying by all above the subsistence level has merit. But it should fall very lightly indeed upon the lower classes, and this is a difficult task to accomplish. At any rate, America must make up its mind to settle the sales tax issue more in keeping with efficiency and justice. The Nemesis sales tax will apparently not be denied.

A LETTER FROM HELEN C. WHITE

TO THE Editor of THE COMMONWEAL: You have asked me to tell you something of the writing of my new story, "Not Built with Hands." [1]

As I try to begin, I am reminded of that high school student who, when asked to give an account of an English class, blithely summed it up by saying, "The teacher explained away all the illusions." That, as you know, is my job. It is, therefore, a sobering experience, to put it mildly, to find that when I take up my own book, I am rather at a loss. Were it a poem of John Donne or William Blake, ah, then you would be already repenting of your rashness in a snowstorm of interpretations and explanations. But this tale of mine with which I have waked and slept these last months, now turns to me a stranger face than any inscrutable of centuries ago. All I can do, therefore, is to pull out a fact here and there, hoping that I shall not tell you too many lies.

It was, I think, the end of the book that first came clearly to me. It was a moderately young and by no means great person who rode into the green fields of spring and watched the little life of the world resuming when the great who had striven with the mightier issues of existence were defeated and dead. That was clear and, like everything that prompts one to write, it had quite obviously come to stay. "Haunting" is not the word for it; it was too clear, in a way too matter-of-fact. It just was there, and it would not budge. I thought about it now and then as I came and went about my daily business. One day a friend asked me about my next story—what was it to be about. I answered that I did not know, but I rather thought I knew how it was going to end.

If my friend had been like myself, a "teacher" of writing, he would have laughed and said he knew, too. For as a novelist, I could barely qualify for admission to the sophomore class, and all habitués of writing courses know that most sophomore tales end in tragedy. To the sophomore mind there is something peculiarly satisfying in having the hero dead at the end. I think it is due to the instinct of the young for making a good job of anything undertaken, and if the hero is dead, there can be no question that something is finished up. In this as in many other things, I confess that I have always had a good deal of sympathy with the sophomore. But this time my hero was not dead. Indeed, that was so far pretty much the whole point.

Some time later another friend, who in his time had been a teacher of composition, was asking me about my new story. And being a teacher of composition, he at once came to the heart of the matter, "Is the heroine [by that time I knew it was a heroine and not a hero] dead at the end?"

"No, she is not."

"Ah, that is too bad," said my friend, who in private life is noted for his humanity. "That is where I always thought George Eliot made a mistake."

But not liking to see any such giants as George Eliot brought into what was after all very much of a local affair, I hastened to protest, "But, you see, she rather wished she were."

I think the memory of that conversation is one of the things that makes me wary of saying much about what I have written. For my contribution to it was quite wrong, not deceptive, but completely mistaken. There was a time when my heroine did feel and say, if I remember rightly, that the dead were fortunate, but she soon knew better than that. Though this seems a very nega-

[1] "Not Built with Hands." New York: The Macmillan Company. $2.00.

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tive way of putting it, it is really the heart of the matter, at least so far as I have been able to understand it. But it took me some time to discover that.

For at the beginning I did not know what the rest of the story was about, and I did not make much effort to find out. For one thing, I had plenty of other things to do. But like everybody else in the world these last two years, I was thinking constantly of those issues of order and chaos, of freedom and bondage, of persuasion and violence, that are being daily tried before our troubled eyes. It was quite clear that my story had a good deal to do with these things, and they with it.

I don't suppose anything ever progresses on a straight line in the world of the imagination. Always by back roads and alleys unsuspected reenforcements are coming up. And the strangest things prove relevant to any continued preoccupation. I am sure I could never tell just when I first became interested in Hildebrand of Soana, who as Gregory VII played so dramatic a part in the shaping of medieval history, but I remember that in the history course of my freshman year at Radcliffe, he took my eye, and, though I am not sure, I have a feeling that I chose him for some sort of special study and report. As for his friend and supporter, Matilda, the Countess of Tuscany, she was the sort of woman, and hers the sort of life, that interested me as early as my sophomore year in high school when I first became aware of the suffrage movement. But for years she was a rather shadowy figure, defined by pride and admiration rather than knowledge.

As for the period in which they lived, it must have at first seemed to me a wild and violent age—for like most college freshmen of my day I had no notion then of how wild and violent an age I was going to live in. But last summer when I raised my eyes from my typewriter to scan the latest reports from Austria and Germany, not to mention battle-fronts nearer home, I was not conscious of any such wrench as those critics who think of historical romancers as literary escapists would expect. I am sure, for instance, that Cardinal Faulhaber and Gregory VII will have much to talk over if the blessed remember the trials of earth.

In the years between the freshman history course and last summer's writing, a good many other colors came into that first dark picture of the eleventh century. Men like Hugh of Cluny and Desiderius of Monte Cassino suggested the thirst of the time for beauty and learning as well as its striving for order and peace. The great memory of the achievements of the Roman Empire was, I came to see, still a living source of inspiration and encouragement for men like these. All about them were reminders of what their fellow men had done, in the streets of the cities through which they walked, in the country, on the roads. In short, classical Rome was still an unestranged part of their racial experience.

But what interested me in these men was something more even than the thirst for a revival of past glories in a beggarly present. We all know those days when out of the doldrums of the dead end of winter, there comes a freshening of the wind, and the startled imagination leaps ahead to the suddenly not impossible spring. Something like that seems to happen in the seasons of the race. And the second half of the eleventh century seems to be one of those times when there comes a sudden freshening in the winds of the spirit, and a new energy awakes in the torpid souls of men. In all its darkness and confusion may be discerned the beginnings of those great efforts of will and imagination to which we owe the creative originality of the twelfth century and the rich flowering of the thirteenth.

Long before in days less poverty-stricken but even more appalled, another lover of beauty and learning watching the city of his world falling in darkness and violence, had written to remind his age that there was another city. What Saint Augustine had written in the fifth century, Gregory VII tried to make a reality in the eleventh. For that city not built with hands he challenged the pride and violence and greed of his world. What he saw with the genius of the statesman and the philosophic lawgiver the young Countess Matilda caught with the ardor of a lover of the heroic and the beautiful. She sympathized with his triumphs, and in the days of his adversity she devoted all her available resources to his purposes. When he was dead, she began all over again to carry on the work that seemingly had failed.

So it was her story after all. Such a story, of course, is not realized in the moments of crisis alone. Such times rather discover the substance of men and women than make them. What the young woman caught from the greater mind and spirit of Gregory she came to understand in the day-to-day living of a good many years. In her dreams and aspirations, in her successes and failures in practical enterprise, in her relations to other people, in great delight and great grief, she came to take possession of her life. Not a great person like Gregory, but one capable of understanding and entering into hopes and purposes larger than herself and spending all of herself for their realization. What she was and did, that, of course, belongs to the eleventh century, but that which she dreamed of doing, I trust, will seem neither strange nor irrelevant to the twentieth.

Very sincerely yours,

HELEN C. WHITE.

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CHURCH AND STATE IN GERMANY

By REICHSBISCHOF LUDWIG MUELLER

WHAT, freed from the mists of obloquy and the atmosphere of controversy, is the true position of the Church in Germany at the present time? What are those revolutionary and fundamental changes of which propagandists have made so much? They are the necessary product, the logical result of time and evolution, an essential part and parcel of the changes which have occurred in the life and outlook of the German people. Yet are these changes altogether new? In the history of the development of the German Church there is an immediate and unequivocal answer.

In old imperial pre-war Germany the relationship between Church and State was governed by the Constitution of the country. The Evangelical Church of Prussia was established as an integral part of the State. The King of Prussia was the supreme head of that Church. Consequently the spiritual functionaries of the Church were servants of the crown, and therefore in the nature of State officials. It is true that during the post-war period the connection between Church and State was, by a stormy process, first loosened, and then eventually destroyed. Thus the Church became independent of the State, yet although it was now free there was, in the appointment of its functionaries, an understanding in one way or another between the respective authorities.

The new position of the Church in Germany, however, can only be understood by reference to National-Socialism.

With the incorporation of the federal states in the empire, and the consequent incorporation of the various federal churches into the Imperial Church, there arose the grand idea of realizing great aims of life through the imperial conception in the Church itself. Centuries before Martin Luther had conceived such a thing, but in his day the time was not yet ripe.

The incorporation of the churches in the Imperial Church is of two kinds. On the one hand it is external, and the State has no desire to exercise any influence in religious questions. Adolf Hitler, the Leader, has repeatedly emphasized to me that it is not his intention to interfere by means of the authority of the State in internal religious matters. Further, the various other denominations, such as the Reformed Church, for example, are guaranteed freedom of belief, and are, of course, allowed to work without hindrance within the comprehensive organism of the Imperial Church. The religious idea of this Imperial Church is the will to Christianity through Our Lord Jesus Christ. The State is furthering the Church in the achievement of its ideals. We are not standing still. On the contrary, we are in the process of development. The ultimate goal, which is a united Church, free from the domination of Rome, requires the work of generations. To sum up, the present position has been one of freeing the way toward this goal.

Our Church stands in the midst of the State and in the midst of the people. It has no desire to stand above the State, in contradistinction to the ambition which the Roman Church sets for itself, nor does the German Church wish to stand under the State. Its place is in the midst of the empire and of the people. The fundamental truths of this Church are loyalty and faith and inner freedom and truth. The life of the Church in the midst of the people determines its social mission, which is to help on! Action must be Christian action. The Church must manifest its Christian truth in every event. The late President von Hindenburg said to me, "We want to preach Christ." We have to translate neighborly love into action.

This also applies to the guiding principles of religious influence on the education of youth. The State has secured the education of youth in a positive religious Christianity. It has been complained, particularly in foreign countries, that the attendance of German youth at church has fallen off; that Sunday is spent in work and amusements which keep people away from church. Nobody in Germany is in any way hindered from attending church. It is particularly true that in recent times the authorities have seen to it that the Sunday of the German family at home shall remain free for religious exercise. It should not, however, be forgotten that the estrangement of the masses from the church is a phenomenon not confined to Germany. It has everywhere affected wide masses. There are many millions of Englishmen, for instance, who never go to church at all. Time and effort are required to lead these estranged people back to the Church of Christ. It is intended that the schools should form the basis of the maintenance of the truth of Christ. Yet it takes time. Moreover, each nation possesses its own individuality in religious matters, as in every other sphere of life. For instance, I know the English from my contact with them both during the war and on ocean voyages. They too have their own national peculiarities in spite of their old religious position.

In Germany today a new history is beginning.

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We want to preach Christ. The forms will be developed in the future.

There is one wish that I would like to express here. It is necessary that people should find themselves. The Christian churches of the world ought to exercise the true succession of Christ by helping those Christians who are suffering. When the cry about the need of the Russian Christians echoed through the world some time ago I too initiated a campaign to succor them. In the meantime, however, similar movements in other countries, perhaps because of changes in the international political conditions, have stopped, have died. My work for the Russian Christians continued as before and I did not allow it to fall into abeyance for political reasons; it is a living force and it continues to help.

We want to preach Christ. We want to translate the commandment of neighborly love into Christian action. That is the important thing. The forms lie on the path of future development.

REPLY

ALTHOUGH recent developments have considerably impaired the position of the "German Christians" — of whom Dr. Mueller had himself elected bishop-in-chief—we have thought it worth while to publish in a journal of Catholic opinion the article which he himself wrote for consumption in England and the United States. It will be seen that the picture drawn contains three figures. First comes Lutheranism united as the aftermath of the Nazi unification of Germany. Here we see the church brought under one head not as a consequence of recognizing the need for a central spiritual authority, but as the result of political unwillingness to consider the boundaries of the former German "states." The second figure is that of a church as wide as the nation and "free from the domination of Rome." This means, can only mean, that Dr. Mueller believes in the eventual triumph of nationalism over Catholicism. This last he accuses of "desire to stand above the State," whereas his hypothetical church will—in conformity with National-Socialist theory—be neither above nor under, but simply within, a "state" identifiable with the will of the people as a whole. The third figure is that of the preacher of Jesus, who is primarily interested in transmuting "neighborly love into action."

We consider the picture as a whole sinister, muddled and even half-baked. Belief in nationalistic totalitarianism has not, the Bishop indicates, restrained him for continuing to aid Christians resident in Russia. This one is expected to accept as abundant proof of his allegiance to the world-wide mission of Christianity. It is, as a matter of fact, nothing of the sort, but only a feeble remnant of the universal, beneficent action exerted by the German Churches, both Catholic and Protestant, throughout the ages. Lutheranism was never so isolated from the center as to imagine that it could be a faith without zealous interest in the reproduction of the *imitatio Christi* even in heathenish lands; and its best men believed wholeheartedly that religion was something higher, broader and more sacred than anything Germany as such had to offer. That distinction Bishop Mueller and his associates have lost, in their willingness to reduce Christianity to the status of one force among many German forces, distinguishable from the others by its interest in "neighborly love." They expect of the Church a kind of patriotic service, instead of uncompromising allegiance to eternity.

The results are apparent, and few have been deceived. Dr. Mueller has relied upon the powers of government to enforce his rule upon his own brethren, and if he had succeeded more measurably would have been equally prepared to use those powers against his Catholic fellow-citizens. The record of terrorization and imprisonment, of browbeating and standardization, of injustice and perfidy, is clear to all the world. It needed scarcely to be informed that, by order of a Bishop, Easter was turned during 1935 into a festival of celebrating the birthday of Adolf Hitler. There are many instances in history of religious intolerance and tyranny. But there is hardly any of greater indifference to theological principles and scarce one of a more deplorable confusion of tongues.

We repeat that the document we have printed merits careful scrutiny. The importance of what is happening in Germany must not be judged by statistics on disarmament or by the index of political change. In essence National-Socialism is a religious movement. It is the offspring of the bottomless secularization and apostatizing of modern man, who is no longer capable of reverencing — despite his errors — the purity of Christianity, and must now try to subordinate even this to issues involving power and gain. Unless all signs fail, this degradation is bound to become widespread. The future of the Faith will depend upon resistance, not by the sword or the cabal, but again through complete willingness to profess at all costs the sacredness of the Christian life.

THE EDITORS.

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PRIESTLY PROFESSORS

By FERDINAND C. FALQUE

CRITICISM by the lay professor of his status in the Catholic college is a healthy aspiration that prompts recognition of a problem more fundamental. Besides his own grievance the layman devoted to Catholic education senses that the college especially fails to measure in operation with the efforts and expectations its professed objective engenders. Not much light has been thrown on this problem farthest back. In terms of generality it is being asserted with increasing frequency that Catholic colleges are not the stimulating agencies of Catholic intellectual life their existence and development demand. It is a criticism pastors and parents have voiced from time to time, but which recently is becoming the articulate complaint of graduates and an increasing number of students each year.

It is because of these critical reactions that the situation seems a bit more hopeful. A clarification of objectives will eventually make possible a solution. The inarticulate reaction of students that manifests itself in disappointment and a drift to secular schools is the one more to be feared. To deny that Catholic colleges suffer such a loss and leakage is to bury one's head in the sand. To suppose, too, that those who leave after sophomore year are those whose aptitude is lowest is likewise a failure to face the facts. A growing awareness that there is more in the Catholic economy than the diffusion at present indicates, that the Catholic college could do things which it does not, bids fair to become a challenge that cannot for very long be ignored.

The problem is deeper than the question of lay faculty and priest faculty in proportionate representation. It is rather a question of qualification, an intellectual orientation which both priest and lay professor must acquire. Admission that many priests engaged in teaching, especially at the college level, are not qualified teachers has long been an embarrassment. But the mere substitution of laymen is no guarantee of improvement. It would be more logical to clamor for better priest teachers and laymen who approach the priestly ideal to labor with them in the sacred process that education is. This would mean the alignment of the intellectual forces with the priestly in that form of participation essentially characteristic of true Catholic Action. It would be a step in the direction of the sacramental objective which Pope Pius XI indicated for Catholic education when he defined its immediate end and aim to be "cooperation with divine grace in forming the true and perfect Christian, that is, to form Christ in those regenerated by baptism."

Were not this definition so profoundly theological, it might have already greatly affected the colleges. But the trouble lies precisely in the inability of the colleges to perceive anything theological. Catholic higher education has been trying to be Catholic without being theological and the result is that it strives irrationally to defend the rational. There has been enough of religious talk and oratory, enough moral exposition, ethics, apologetics, pageantry and demonstration. The failure has been to give all these without the reasons that impart validity. It has been assumed that theology is not only superfluous, but disastrous to education. Evidence for this can be found by a mere perusal of any number of Catholic college catalogs. In some of them the boast is made that religious instruction "is imparted without recourse to the abstract and the theological." These catalog utterances are crystallizations of the more outright discrediting of theology that characterizes much college talk and many academic papers.

What seems to have been lost to sight is the fact that theology alone furnishes the human mind with satisfying reasons, not only the reasons for religion as such, but the reasons for everything in ultimate analysis. The horrible misconception that theology is a science confined to the abstract is responsible for the disassociation of elements in the curriculum, the ineffectiveness of much priestly instruction and the failure of both priests and laymen to grasp the significance of their educative activities. A new and stark appreciation of theology is what is most needed at the college level, because it is at the college level that an appraisal of reality must be achieved if education is to have any purpose. Speaking from the Catholic point of view, and presumably the Catholic point of view is the one that Catholic college education embraces, knowledge in any field degenerates to the level of incomplete information without the coordination that a balance of theological truth can give it. May it not be that a loss of this theological sense is resulting in a brand of education not representatively Catholic and consequently one which cannot be appreciated and justified?

Certain observations of Archbishop McNicholas as to the "synthesis characteristic of Catholic education" would indicate that it is in its power of coordination that Catholic education has its

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strength. The specialization of modern secular education is perhaps its most pernicious defect. This specialization is destructive of the ends of education because without a coordinating principle it is at best a process of division. The genius of Catholic intellectual progress has been its power of synthesis. A mere glance at the back covers of the "Summae" of Saint Thomas suggests this. Specialization has no limits of thoroughness, but it is never pursued as an end in itself, its achievements are unified against the ultimate truths of theology. And thus we perceive the nature of theology. It is the science of all things, the physical, the metaphysical, the spiritual in relation with the Divine. No element of the college curriculum can escape classification under one of these and consequently no element of the curriculum can be adequately presented apart from its theological setting.

The old figure of speech that "theology is the queen of the sciences" must be taken as a statement of fact. It is in actuality the supreme science. It is moreover the supremely progressive science including as it does the progress of all the sciences which intertwine as its structure. And thus the theologian ever remains a learner, humble in acquisition but burning with the desire to search. As a learner he possesses the enthusiasm that enables him to teach effectively. His subject-matter, be it chemistry or poetry, assumes a new value and he can bring to it a vitality that inspires. Every manifestation of nature possesses for him an importance and charm inestimable. He recognizes teaching activity as a collaboration in the transfiguration of nature for grace and his orientation is born of this sacramental appreciation. Education can never signify mere "uplift" but it assumes the dignity given it by Christ when He made it to be the process of disposing human nature in its fullest natural setting for sanctifying grace.

This is the revelation of rich content and sublime procedure that the liturgical revival can claim as one of its first educational benefits. It is in this movement that theology is receiving its new birth, especially for the layman. Its startling manifestations have ceased to exasperate, they fascinate minds and augur achievements the like of which the world has not for a long time witnessed. In the wisdom of its economy the layman shall attain his pristine Christian prerogatives as a sharer in Christ's royal priesthood. As regards his place in Catholic education, and specifically the college, his problem is not so much one of adjustment in the present scheme but rather one of cooperation in the production of a new and enlarged system. The wealth of content that is the Church's own will be the resource, and the method of teaching "as one having power" inherent in the baptismal priesthood of the theologically conscious layman will be his qualification to serve.

The Catholic college cannot remain what it is so frequently, an adjunct of the secular system. As such its religious nature signifies little more than that it is supported in the name of the Church and sheltered by its authority. It differs little from its more successful modern competitor and little wonder that it should be recognized poor in other respects than endowment. Providence has protected it from material resources because, as it is, material resources would serve but to liken it more to its modern counterpart. Should the Catholic college by some miracle become fabulously endowed, this would simply mean that it would be equipped for competition, that it would do what secular colleges are doing equally well. Catholic educators not imbued with the distinctively Catholic idea of education, defective in its vitalizing force, would find themselves faced with the same futility of objective that many scholars recognize as the tragedy of present-day secular education. Some of these have come to loathe the very stones and bricks of their institutions as no unhappy medieval monk ever hated his cell. There is no escape from the subtle torture of a sensitive mind trained for truth but grasping at best a few facts; this is perhaps the fiercest agony in modern civilization.

The Catholic educative process in its demands of both priest and layman is then *sui generis*. It is not something different to be handled by priests and added to secular education dispensed by laymen. It is something different in its own nature and method. It embraces all that can be conceived by the term secular although in its perspective there is nothing secular. Its parting of ways with the secular will not be by rift or antagonism but in the nature of an advance from the philosophy of naturalism to the plane of true supernaturalism. This is the supreme solution not unattainable but vibrantly present awaiting the touch that will release it for mankind. Both priest and layman can discover its breath and life in the missal, a norm for the former and a charter for the latter. This true Catholic sense is the first qualification for the professor. With it he can turn his every other attainment to benefit; without it his clamor is vain.

Perhaps a Presumptuous Worry

If heaven wears a clearer, sweeter green
Than lies behind these early morning clouds,
Or if the blue of shadows flung between
The wings of angels, is the blue that crowds
These quiet hills at dusk . . . how shall I fare
Through endless glory of a Paradise?
Even a soul can ache, if beauty bear
Too hard a hand on earth-enchanted eyes!

MARTHA BANNING THOMAS.

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JUSTICE HOLMES

By MORGAN M. SHEEDY

WHEN Oliver Wendell Holmes, Associate Justice of the United States Supreme Court for twenty-nine years, resigned his great office, he brought to a close one of the most outstanding judicial careers in the history of America, and removed from American public life one of its most colorful and beloved personalities. President Hoover, in accepting his resignation, wrote, "I know of no American retiring from public service with such a sense of affection and devotion of the whole people." And this tribute to the great "Liberal" Judge was repeated by the nation when, a few weeks ago, he passed from this earth, his life spanning ninety-four years almost to a day.

A Liberal by temperament, son of "The Autocrat of the Breakfast Table," taking his place by right of birth among the Brahmins of Boston, Justice Holmes, as soldier in the Civil War, philosopher and jurist, will fill a large niche in our national temple of fame. Only the other day, the leaders of the British bar, in the chapel of Lincoln's Inn, mourned and paid high tribute to him, many sharing John Morley's opinion that he was "the greatest Judge of the English-speaking world."

But there is another phase of his life which, until his biography is written, is little known. It is that with which this article is concerned. It is the close and intimate friendship that existed between Justice Holmes, the Unitarian New Englander, and the distinguished Catholic priest, Canon Sheehan, of Doneraile, Ireland. There will be no more fascinating page in "The Life and Letters of Justice Holmes" than that which will tell of the chats "Under the Cedars and the Stars" (one of the Canon's many popular books) and the very intimate correspondence carried on between these two kindred spirits, closely related by their interest in things of the mind, especially morals, philosophy and the perplexing problems of today. The story of this friendship is told by Father Hauser in his admirable life of Canon Sheehan.

The acquaintance began with a visit of Justice Holmes to his friends, Lord and Lady Castletown (family name, Fitzpatrick) at Doneraile Court, Ireland. It was Lord Castletown's custom to introduce visitors of distinction in the literary or educational world at the Catholic rectory, for he held the Canon in high esteem, not only for his mental attainments but for his practical efforts in promoting the moral and economic interests of the district. In this way, Justice Holmes met the author of "My New Curate." The two men were at once drawn to each other, and there sprang up between them an intimacy fruitful of rare intellectual intercourse, as is manifest from their correspondence, covering nearly ten years, to the very close of the Canon's life. "I sincerely hope," writes the Canon, after the departure of his American friend, "you will find time during the long vacation [of the Supreme Court] to run over again, for your morning visits to me were gleams of sunshine across a grey and monotonous life."

The attraction was but natural. Though wholly contented in the life of pastoral duties and literary occupation which he had chosen, the Canon at times felt the comparative isolation which separated him, as it does many a Catholic priest, from intercourse with men of congenial temperament and education. The clergy whom he met were apt to discuss parochial matters or "talk shop." In correspondence with his more intimate friends alone did he find that incentive to intellectual (one of his books is "The Intellectuals") activity which he so highly valued and which he sought to cultivate among those for whom he labored. "I feel my greatest want to be some intercourse with minds whose ideas would act as a stimulant to thought by casting new light on old subjects." In Justice Holmes he met an original thinker on subjects that were of the deepest interest to both. Accordingly, we find these two men discussing, across the Atlantic, problems of philosophy and literary art, as well as the incidents of daily life which touch their special callings. For obvious reasons, the letters of Justice Holmes are not yet available, but doubtless will be later on, and the whole correspondence will be of deep interest.

During those morning chats in the Canon's garden, no doubt they discussed the poet, Spenser, who wrote the "Fairie Queene" (Elizabeth) at Kill-Colman Castle (the church of Colman, patron saint of the Canon's native diocese) within the parish limits. Of one of the Canon's own books, "Under the Cedars and the Stars," Justice Holmes writes him (February, 1904): "This moment I have just finished your book. It is the only book I have read since I received it. And now I must tell you of the love and exaltation which your words have the skill to command, as few words that I have read anywhere can. It is true that I don't believe your philosophy, or shall I say the religion you so beautifully exalt—I do not want to burden you either with my reflections or with the feeling that you must answer. I simply want to tell you more emphatically than before, now that I have finished your book, that I owe you my admiration and thanks." It is told of the author of "Uncle Remus," Joel Chandler Harris, that in his retirement he chose the Bible, Thomas a Kempis, then Shakespeare, Newman, and Sheehan. At this time, he had not yet become a Catholic.

Of another book received from the Canon, Justice Holmes writes from Washington, November 7, 1907: "I thank you for your novel. It has the same sweet idealism, the same poetic turn, that I know, the same tender feeling. I wish I had something to send in return." And this mild bit of criticism: "I think your fashionable people and men of the world are not quite as real as your peasants; and I wonder whether there is not implied too wholesome a condemnation of the fashionable world." Perhaps the Judge in later years would modify his opinion of the "fashionable world," at least in America.

Writing to Justice Holmes, August 26, 1910, the Canon remarks, apropos of a letter from Holmes: "Would you be surprised to hear in what you say about 'intellect,' you come very near the dogmatic teachings of the Church, especially as laid down in the late encyclical

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against modernism, one of the most remarkable documents that has ever been issued by the Holy See. It is a condemnation of emotionalism, or intuitionalism, as the sole motive of faith. The Church takes its stand upon reason as the solid foundation on which faith rests." And then follows in the same letter: "I know you will not urge medieval persecutions which we all condemn and deplore. The ages were barbarous, and then heresy was a political crime, a kind of treason. . . . I am in thorough sympathy with you in your conviction of the sacredness of human liberty. It seems to me a kind of sacrilege to trespass on that Holy of Holies—the human conscience." And so this very interesting correspondence runs on between two kindred spirits. In March 25, 1911, we have this characteristic note: "I am sending you by book post my own copy of 'Dante,' the companion of my holidays. I have unfortunately made pencil marks here and there, but they will only amuse you. Don't trouble to acknowledge: but keep it *in pignus amicitia.*"

The Canon writes, on August 31, 1909, to congratulate his friend on the distinction lately conferred on him by the University of Oxford. "The fact," he observes, "has raised the Oxford Dons somewhat in my esteem, because it seems to indicate that they have departed from what has been a religious tradition in the British mind, that everything American is very 'young' and immature and still under the benevolent patronage of the Mother Country. Only quite lately in the *Times* literary supplement some letters of Swinburne's were published in which he speaks in a very patronizing manner of your Emerson; and again, quite lately, I have been reading the letters of Coventry Patmore in which he ridicules the idea that Longfellow could ever be considered a poet. And, I send you herewith a copy of the supplement [London *Times*] in which you will notice a certain tone of British condescension toward American littérateurs, whilst accepting the world's verdict on the 'Autocrat.' And so I rejoice that Oxford found you out." And the Canon adds: "I do hope that the centenary celebration of your revered father will be the success every lover of his books and gentle character expects."

In another letter to Holmes, he writes: "My books have never caught on in France, because I have written somewhat enthusiastically about Germany; but in the Fatherland and especially Austria-Hungary these books are great favorites." They were also very popular in the United States, especially among clerical readers and a large body of the Catholic laity.

But this friendship was drawing to a close. The Canon was stricken by a serious illness. Among the letters he wrote in his last days are several to Justice Holmes. "To my intense disgust and regret," he writes, "the doctors pulled me back from the 'eternal rest' to face the world as a chronic invalid. Fortunately, I have no pain and no depression of spirits whatsoever, but I wish I had been at rest." And in this same letter is a thought that will be helpful in these dark days of depression: "If ever the masses come to understand that money is the meanest and most powerless factor in creating human happiness; and that the great and good things of life are unpurchasable, things might swing around to an equilibrium. But the mansion seems such a contrast to the tenement house, that reason has no place there." How true!

And then we have this: "There is only one matter which to me is unforgivable in your fine career—that you have not written some great book on history or political economy. I have always thought you could do as well as Bryce or Lecky; and I should like future generations to know you, even as you are known to your contemporaries. I think mysticism is not in your line. I remember you had no sympathy with Emerson, and not much with Carlyle. But you direct this very practical and erratic generation on your own lines. And considering the stirring days [the Civil War] of your youth, your 'Memoirs' would be very valuable to the future."

The end was drawing near and among the friends who came to cheer him was Justice Holmes, who writes: "During the last summer of his life, I was at Doneraile and called every day after luncheon. He and I feared he was dying, though I did not admit it; one day he bid me go to his library and select a book. On his assurance I took Suarez's 'De Legibus' [the great Spanish Jesuit theologian] which I had heard him praise, and it bears his inscription—'August 5th, 1913.' I wish that I could have offered him something besides affection and reverence for his lovely spirit."

Autumn had come and almost gone; the leaves were falling from the trees; the birds were seeking shelter beneath the laurels, so, he too, would seek shelter beneath Mother Earth and within the shade of his little church, to await the awakening of a new and eternal spring in Paradise.

The saintly Irish priest welcomed death with a gentle smile; the New England jurist, his devoted friend, with a jest. For both, we trust, it was a true home-going.

Saint Thomas More to Margaret

How now, daughter Margaret?
  What now, Mother Eve?
Lurks some serpent in thy breast
  Musing to deceive,
To proffer Father Adam
  The apple once again?
Nay, I have shaped my conscience,
  Though I judge not other men,
And thee, mine own sweet Meg, I love
  Too much that to thy shame
I should forswear God's favor
  To win the King's acclaim.
If but I die right merrily
  Though I feel me faint,
Die as the Baptist, Cyprian
  And many a hapless saint,
God will not leave me to be lost.
  Think how upon His knee—
As once thyself thy father, Meg—
  He dandleth me.

ALFRED BARRETT.

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Seven Days' Survey

The Church.—A national center of the Confraternity of Christian Doctrine has been established at the National Catholic Welfare Conference headquarters in Washington, D. C. The confraternity's major activities will be: year-round or vacation-time religious instruction for Catholic children in public elementary schools and high schools; religious study clubs for adults; the enlisting of parents to give their children systematic religious instruction at home. * * * The Secretariate of Catholic Social Action reports that during 1933 the twenty-five religious communities of the city of Quebec served or provided 276,880 meals for the poor, and distributed 33,125 articles of clothing and 2,377 pairs of shoes. One institution alone aided 18,250 persons during the year. * * * The twenty-fifth annual meeting of the Catholic Press Association will be held at Atlanta, May 23 to 25. * * * For the first time in four hundred years the Cathedral of Notre Dame de Paris will again serve as the background for a mystery play. During the Paris season, May 26 to July 7, Pierre Adlebert will produce Arnoul Greban's fifteenth-century play, "The Passion." The stained-glass windows of the cathedral will be lighted from within and modern floodlights will be used to bring out the medieval carvings of the façade. * * * Benedict Vilakazi, a Catholic school teacher, who was trained by the Mariannhill Missionaries, is the first native to be appointed to the staff of a European university in South Africa. Mr. Vilakazi has been appointed assistant lecturer in Bantu languages at the University of Johannesburg. Bishop Hugh McSherry, the "Grand Old Man" of the South African hierarchy, recently celebrated the sixtieth anniversary of his ordination. During his sermon at the Jubilee Mass the Very Reverend Joseph Ord, C. SS. R., said that Bishop MacSherry had celebrated 25,000 Masses. * * * On his arrival in New Orleans where he is soon to be inducted as Archbishop, the Most Reverend Joseph F. Rummell received an ovation. * * * The executive officers of the National Conference of the Laymen's Retreat Movement have decided on a series of regional conferences, the first at Dubuque, Iowa, on the invitation of Archbishop Beckman, May 31 to June 2.

The Nation.—The past week was characterized by the reemergence of New Deal strength. For some weeks previous, while Congress seemed to be in a stalemate, critics of the New Deal had been having a carnival of words and there had been signs that the administration was either tired or disgusted. In quick succession in the week now surveyed, there was the passing of the banking bill, as requested by the President, with the comfortable majority in the House of 271 to 110; the concession by the veterans' bloc in Congress that they would be defeated in an attempt to pass the Patman soldiers' bonus bill over a presidential veto; the clearing of the air on our monetary policy by Secretary of the Treasury Morgenthau; the passage by the Senate of a ten months' continuing measure for NRA; the 3-to-1 voting down by the Senate of a "fishing expedition" senatorial investigation of Postmaster General Farley, an investigation which had been angrily demanded by Senator Huey Long; and last and most important, the calling off at the key Chevrolet plant by a vote of 732 to 385 of a strike which threatened the entire automotive industry. * * * The American yacht, "Yankee," from Boston, reached England after crossing under sail alone in seventeen days. There was wild excitement and a most cordial greeting at Gosport, where the yacht finally tied up after spending a night riding in the Roads off Cowes near King George's cutter, Britannia. Mr. Lambert, the owner, and Mr. Paine, the designer, expect to have keen competition with the outstanding English yachts, having entered their boat in all the British J Class events. * * * The New York City Cancer Committee in a most thorough investigation reveal that there has been a 40-percent increase in cancer cases in the past twenty-five years, particularly cancer of the lungs. * * * President Roosevelt, speaking to 4,500 loudly cheering farmers from the nation's principal farming areas, charged that critics of the A.A.A. were "lying" about the administration's farm program and condemned "privileged classes" who would in the pursuit of selfish interests keep the farm population in extreme want.

The Wide World.—The sudden death of Marshal Pilsudski created, in the opinion of many observers, the first breach in the array of Europe's dictators. It was frankly feared that no strong successor would be found, that considerable inner conflict might result, and that the international situation of Poland might well become insecure. * * * Italy called 200,000 more troops to the colors as relations with Ethiopia entered a critical stage. Dispatches from Rome indicated that Mussolini's government would ignore Anglo-French efforts to effect a compromise, assuming that such efforts are actually under way. Various rumors that Emperor Haile Selassie had made a bid for Turkish support were confirmed in that Italy took official cognizance of them. On May 13, Ethiopia made another appeal to the League of Nations, urging that military preparations left no room for doubt concerning Italy's "hostile intent." * * * General J. B. M. Herzog, Premier of the Union of South Africa, created a stir in London when he suggested that Germany be granted a mandate over Liberia. The Union itself exercises, by authority of the League of Nations, a mandate over what was formerly German Southwest Africa. No one took the suggestion very seriously, least of all the United States, which has more at stake in Liberia than has any other power. * * * Two conferences on Balkan problems were held during the week. At Venice, Italian, Austrian and Hungarian diplomats talked over the situation. Representatives of Little Entente governments con-

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vened in Bucharest, to consider in particular the rearmament of Austria, Hungary and Bulgaria. Indications were that renouncement of treaty revision would be demanded in prepayment for the right to drill more soldiers. * * * The fostering of crematoria in Germany has long been a theme for wonder. Speaking at Osnabrueck, where the corner-stone of another such establishment was being laid, the Nazi mayor declared that urns found in all parts of northern Germany indicated that cremation was an old German custom, definitely associated with primitive religious beliefs. A Germany anxious to recover its past must therefore abandon the foreign custom of burying the dead. * * * Another "author" of the Shakespearean dramas has been unearthed. According to Professor Abel Lefranc, of the Collège de France, the credit ought to go to William Stanley, sixth Earl of Derby.

* * * *

Free Speech, Assembly, Press.—In a communication to the Judiciary Committee of the Senate 250 Catholic, Protestant and Jewish clergymen, including eighty prominent Catholics, "unite in condemning as un-American what appears to be an organized and widespread effort to induce both Congress and the several states to pass laws designed further to restrict free speech, free assemblage and a free press." The protest assumes that some of the organizations sponsoring restrictive laws consider themselves sincerely patriotic, but they are "strangely ignorant of this country's historic principles of freedom and are now advocating measures which would in the end tend to destroy the very foundations of the republic. Other organizations appear to be moved by a desire to repress demands for economic change on the part of labor. . . . We are opposed to the use of force and violence. It is for that very reason that we feel impelled to point out that to enact measures which would exclude any political party—no matter what its aims—from the ballot, would have the effect of encouraging violent action on the part of those groups against whom the door to orderly political action had been closed. . . . Both the Fascists and the Communists deny the rights of free speech in countries which they control, but we should abhor their common practise in this regard and should scorn to adopt their methods of suppression in our free land. Still more strongly do we condemn those outbursts of violence and lawless suppression of civil liberty by organized vigilantes and armed mobs which have occurred in a number of states. . . . We therefore call upon the people of our respective faiths to arouse themselves at once to these dangers which threaten American liberties."

Within Banking Circles.—Temporarily at least the Patman bonus bill acted like a burst of explosive inside financial circles, but the Senate subcommittee on banking and currency proceeded with hearings the fundamental purpose of which was to impede the Eccles banking bill. This bill was designed fundamentally to manage the flow of deposit money through a strongly centralized Federal Reserve Board by coordinating open market operations, discount rate and reserve requirements. Its antagonists claim either that the volume of money cannot be controlled by forces other than the supply of gold and the rate of industrial activity (Senator Carter Glass), or that the method of control suggested by Mr. Eccles is too poorly defended against manipulation for "partizan or political purposes" (American Bankers' Association), or that the bill does not go far enough in the direction of giving "the people" control of money and credit (Father Coughlin and Senator Huey Long). The administration has been concerned primarily with meeting objections put forward by the second group. It itself is committed to the view that money must be a vital part of the situation envisaged by a moderately planned economy. The debate therefore rages round whether the best instruments of control have been found and recognized (e. g., if enough attention has been paid to the importance of stabilization), whether regional control would not be better than centralized control, and whether the board—assuming that it is to be granted nation-wide authority—is to be constituted as is the Interstate Commerce Commission, or is to be made subservient to the President, the Congress or the Reserve Banks.

Currency Stability.—On May 13, at Geneva, Switzerland, the League of Nations subcommittee of financial experts offered its final report on international payments and stated that the only way out of present difficulties is through the reestablishment of an international monetary standard. Simultaneously at Basle, during a meeting of the board of the Bank for International Settlements, Leon Fraser, retiring chairman, spoke strongly for the same thing. He said that stabilization should precede reductions in trade and debt barriers; that freer trade is impossible until the world has monetary certainty. He attacked all the major financial countries and said that during the year "disorder has become intensified." He pointed out that in the first World War settlement, stabilization came before tariff reductions. He said that it would raise prices—contrary to the common view. Reasons against it were claimed to be at a minimum. Excluding Russia, gold coverage for world currencies has risen from 48 percent in 1929 to 70 percent at the end of 1934. Since 1934 the world's short-term debt load has been reduced 60 percent, and the long-term, substantially. Current gold production is the highest in history and the increase in the various nations' metal holdings and the cheap price of gold give them immense bases for sound credit. Also on the same day, Secretary Morgenthau delivered a rather pugnacious speech on the radio, defending America's present money policies against what he called the last administration's idea of proud "economic suicide," warning other nations against any competitive devaluation, and expressing contentment with our present use of precious metals. He hit the contention that a metal stock is "sterile": "Loans in default are not very good backing for currency; indeed, they might, without undue asperity, be described as also sterile. If we must choose between the two, this administration elects payments of international balances in monetary metals." He

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said, however, the United States would be happy to come to a general stabilization agreement on money as soon as other countries would decide that they would establish a "satisfactory" level.

Boy Work among Mexicans.—The directors of the Catholic Boys' Brigade of the United States have made known the results of a preliminary survey of conditions among Mexican boys in the territory more or less contiguous to the Rio Grande. Imperative need for action was revealed. The background was described as: "miserable and overcrowded living conditions"; on the part of parents, "a great love for their children," leading to the belief that their cooperation can be secured; illiteracy and "very limited" knowledge of religion; and a certain distrust of "the American Catholic and of civic procedures." Of the children it is said that they are "intelligent and can learn easily if they wish," "not boisterous," "strongly emotional" to a point which precludes "extrovert leadership," and innately religious though "it needs powerful incentives to make them practise their religion as the Church demands." In devising a program for a group such as this, attention must be given to ways and means for developing solidarity between parents and children, says the survey. Specific suggestions include these: "Leadership should start with an American leader, preferably knowing both languages and being sufficiently well trained to act as executive secretary. He should train American young men and men for leadership in branches. . . . As soon as practical, Mexican-American young men should be trained as assistant leaders. Their training, as also that of junior officers, should keep in mind the possibility of eventual return to the homeland." The brigade, which has already been assured of support in the dioceses of Santa Fe, El Paso, San Antonio and Corpus Christi, hopes to secure financial assistance for the work.

What to Do about Crime.—Douglas S. Freeman, Pulitzer Prize biographer, is not only a writer but also the editor of the Richmond *News-Leader*. This journal sponsors a crime news program of genuine interest. The major provisions are: no crime news on the front page, excepting a local case of general interest or a national crime of major dimensions, i. e., an important kidnaping or a robbery exceeding $100,000; avoidance of details indicating how the crime was carried out, since this information might incite young readers to deeds of violence; no glorification of wrongdoers and no "heroics"; and no information concerning juvenile delinquency. In addition, the paper ignores minor crime news outside its circulation territory, goes easy on "screamer-heads," and permits itself "no levity in dealing with crime." One further interesting aspect is the distinction between celebrities and other persons. For example: "Local suicides of inconspicuous persons are not to be reported, because publication may dispose other unhappy persons to like acts. Brief reports are to be printed of the suicide of persons who are prominent in the news or in those instances where the suicide is spectacular and a matter of general interest. For example, if a person jumps from the top of a high building, that is news that must be printed; but if a poor, overworked woman shuts her kitchen door and turns on the gas, publication of the means of her death will simply humiliate her family without serving any useful social purpose."

Josef Pilsudski (1867-1935).—As a student at school and university Josef Pilsudski, son of an ancient Polish-Lithuanian family, grew up in an atmosphere of hatred for Russia, which had violently suppressed the last Polish revolt four years before his birth. He was expelled from the University of Kharkov for his revolutionary activities and soon afterward was sentenced to five years' penal servitude in eastern Siberia for alleged participation in a plot to assassinate Czar Alexander III. Hardened by his exile he returned in 1892 to become one of the first ten leaders in Poland of the Polish Socialist party, whose first aim was Polish independence. His fearlessness and tenacity in secretly editing a Socialist newspaper won him the affection and esteem of both workers and intellectuals. In 1900, he was finally apprehended and thrown into the dreaded tenth pavilion of the Warsaw citadel, from which no prisoner was said to have ever escaped alive; he escaped by feigning insanity. During the Russo-Japanese War he made a fruitless trip to Japan to secure aid for a Polish insurrection. When the revolution of 1905-1906 failed to overthrow the Czar, Pilsudski apparently became convinced that the independence of Poland could be brought about only by a general European war. He set about forming "sharpshooters' corps" in different parts of Austrian Poland, and the Balkans Wars brought their numbers to 10,000 men. Pilsudski had the unique idea of joining the Central Powers to defeat Russia and then siding with France to defeat Germany. When he and his men refused to take an oath of allegiance to the monarchs of the Central Powers in the summer of 1917, he was imprisoned in the Magdeburg fortress for the balance of the war. He returned to Warsaw in triumph to lead the new Polish State and in 1920 won his greatest military victory by turning back the advancing Bolsheviks. Since 1926 Marshal Pilsudski had been absolute dictator of Poland. He is to be buried in Cracow, in Wawel Cathedral, tomb of the Polish kings.

Liturgical Arts.—The Liturgical Arts Society recently celebrated with prayer, talk and dining—a proper sequence in celebrating, surely—five years not only of survival in most difficult times, but also five years of progress from an idea to many realities. The current issue of *Liturgical Arts,* which is Volume Four, Number One, is an excellent medium for anyone interested in what the society has been and is doing. The magazine is devoted in this issue particularly to the arts of the missions. It is prefaced by an essay by the Abbot of Maria-Laach. This article, "The Face of God in Art," is a profound analysis of the part of the Holy Ghost in the operations of the Catholic artist and a most excellent general discussion of Christian esthetics. Following is an article by the former Apostolic Delegate to China, the Titular Archbishop of Theodosiopolis, the Most Reverend Celsus Cos-

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tantini, who is credited editorially in *Liturgical Arts* with being "the father of the whole contemporary movement in mission art." "His article," continues the editorial, "is followed by two or three specific instances of accommodation to native taste in matters of art and architecture. Finally we present a summary of this whole movement written by one of the Assistant Generals of the Catholic Foreign Mission Society of America, the Reverend John J. Considine. Father Considine was the founder and director of the Fides Service in Rome." Some other matters are competently dealt with by experts and there are some very fine illustrations, including a frontispiece in color.

Better Broadcasting.—Some months ago radio broadcasters voluntarily set up their own board of censors. A further step toward raising the standards of radio programs was announced by the Columbia Broadcasting System, May 13. A new three-point policy to be inaugurated July 30 will be made operative as soon as fair consideration to sponsors with contracts still in force will permit. The last of the present contracts will expire next March. Hereafter no program is allowed which describes "graphically or repellently any internal bodily functions, symptomatic results of internal disturbances, or matters which are generally not considered acceptable topics in social groups." It is said that for the past year the National Broadcasting Company has not accepted any new programs advertising laxatives and deodorants, although those already on the air have been permitted to continue. The second point of the new Columbia network plan refers to broadcasts for children. Themes to be tabu include sympathetic portrayal of gangsters, racketeers and other criminals, or of cruelty, greed, selfishness, conceit, smug superiority, recklessness, dishonesty and deceit, or of disrespect for parental or other lawful authority. Programs "that arouse harmful nervous reactions in the child" will not be permitted. An eminent child psychologist and an advisory board will point the way toward juvenile programs which will satisfy the demands of parents, children and educators. Finally, a maximum of only 10 percent of a sponsor's broadcasting time will be permitted for advertising announcements of any kind in programs after 6 p. m.; daytime advertisers may have 15 percent of their allotted time for these announcements, and an additional allowance of 40 seconds is made for quarter-hour programs. It is believed these changes will improve commercial broadcasting standards.

* * * *

Colonel Ayres's Statistics.—The Cleveland Trust Company Business Bulletin which Colonel Leonard P. Ayres released May 15 contains, as is customary, several interesting statistical recapitulations. The claim is made that all the net gain in the volume of industrial production from 1933 to 1934 and so far from 1934 to 1935 has been equal to that made by the auto industry and the suppliers of its materials, and almost all of that gain has been made by three corporations. This year the most hopeful sign is taken to be an apparent gain in new construction. Colonel Ayres prepared an interesting chart from materials gathered by the Brookings Institution on the distribution of income among farm families and among others. The richest 20 per cent of farm families receive 48.59 percent of farm income, while the richest 20 percent of other families receive 58.22 percent of other income. The second 20 percent on farms receive 23.72 percent; not on farms, 17.01 percent. The third 20 percent: farms, 14.26; other, 11.77. The fourth 20 percent: farms, 9.50; other, 8.70. The poorest 20 percent: farms, 3.93; other, 4.30. This is a closer parallelism than used to be suspected. Figures of the German Institute for Business Research on world industrial production are reported in the bulletin, but with a careful scepticism. For twenty-one nations the industrial output for January of this year is reported as 105 percent of the 1928 average. The volume in eleven countries is reported above 1928, and in the other ten, below. Our country has reached only 77 percent of the 1928 figure. The proportion of the United States in the whole is about 33 percent, while in 1928 and 1929 it was around 45 percent. Colonel Ayres does not think that the world industrial production has in reality made up the depression losses.

Recovery through Cooperatives.—Under the leadership of the faculty of St. Francis Xavier University of Antigonish cooperative groups made up of men and women of various religious denominations have been making great headway in the province of Nova Scotia. The Extension Department of the university began its rehabilitation work five years ago by forming small discussion groups which met each week, and once a month joined other groups in a general meeting which was usually addressed by an Extension Department member. More permanent study groups were then formed and supplied with regular bulletins from the university as well as library boxes containing works of sociology, economics, history, biography and appropriate fiction, which are periodically exchanged for others. Adult education was fostered under the following categories: Community Industries, Cooperative Marketing, Consumers' Cooperation and Credit Unions. In 1934 there were 952 study clubs with 7,216 members; 23 credit unions have been established since 1932. Twenty cooperative lobster factories, five fish plants and two saws mills are already owned and operated by communities of fishermen and farmers. The movement is also spreading to the industrial communities which form almost one-half of the population of the diocese of Antigonish. According to Gustav F. Beck in the *Journal of Adult Education* for April: "It is a thrilling experience to visit these scattered communities of Nova Scotia where but a few years ago all hope had died and despondent reliance on government relief had taken the place of all active efforts toward self-help. There were many touching stories in this epic of the modern Saint Gallen giving battle to both ruthless capitalism and embittered Communism, substituting class cooperation for class antagonism, multiplying loaves and looms and, above all, restoring self-respect to a once bewildered and drifting people."

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The Play and Screen

By GRENVILLE VERNON

The Hook-up

IT IS obvious that the radio business abundantly lends itself to satire, but as yet no play has appeared which has done to it what "Once in a Lifetime" did to the movie industry. "The Hook-up" attempts to do it and, while it has its hilarious moments, it is neither well enough integrated as a play nor consistently funny enough to make more than a passing impression. This farce by Jack Lait and Stephen Gross has for its chief protagonist a radio entertainer who is engaged to one woman, but who in order to preserve his job with the broadcasting company and gain the patronage of the president of a company which makes rejuvenating pills, agrees to marry another in a radio marriage ceremony. The marriage, which is made illegal by the entertainer himself pronouncing the final words of the ceremony instead of the bishop, marks the climax of the play. This story, if story it can be called, speaks for itself. The most amusing part of the farce is the scene in the first act of a radio rehearsal and broadcast. This is both amusing and biting, and had the rest of the play been as truly laugh-provoking "The Hook-up" might very well have been a second "Once in a Lifetime."

The cast is well chosen. Ernest Truex works hard as the entertainer and is as funny as the character permits him to be, and Helen Lynd is excellent as the vulgar and prehensile blonde radio actress. Good performances are also given by Harold Moffet, Edith Taliaferro and Percy Hilton. (At the Cort Theatre.)

The Carroll Club Play Contest

THE YOUNG women of the Carroll Club may well be proud of the result of their second annual drama tournament which was held in the clubhouse on May 9 and 10, for it revealed several performers who are perfectly capable of going into a Broadway production and making good, and one play, written by a member of the club, which had dialogue as amusing as any heard this season in the regular theatre. Moreover, the ensemble acting in some of the one-act plays was of admirable quality, showing both native individual talent and careful direction. First prize went to "The Happy Journey" by Thornton Wilder, directed by Mary O'Connor, and played by Kathleen Hogan, Kathleen Jones, May Connolley, Mary McShane and Kay Gray; the second prize was won by "Aria da Capo" by Edna St. Vincent Millay, directed by Dorothy Davies, and played by Mary Close, Marie Tarte, Ceil O'Shaughnessy, Ann Ryan and Dorothy Davies; and there was honorable mention for Eleanor H. Johnson's original play, "Up to Date." Miss Johnson proved to be a mistress of the wisecrack, and the laughs which followed each one might well have made a Broadway playwright envious. The prizes for the two best individual performances went to Mary Close for her incisively acted and beautifully enunciated Pierrot in "Aria da Capo," and to Christine M. Pavia for her Anthony Gardiner in John Kilpatrick's "The Womenfolks." Miss Pavia proved herself a true comedian, whose sense of timing and ease and authority of manner was unusual in an amateur. Miss Pavia, should she wish to, ought to have no difficulty in making a place for herself on the professional stage. Other young women whose performances deserve mention were Kathleen Jones, May Connolley, Mary McShane, Marie Tarte, Dorothy Davies and Lucille Duffy.

The Informer

THIS picture, from the story by Liam O'Flaherty, is one of the truly distinguished films of recent years, and in it John Ford proves himself a director of power and imagination. It is becoming more and more evident that the movies, no longer obsessed with sex, are turning to subjects which permit the possibilities of the screen a far fuller, freer play. The immediate future of the screen will lie in the response given by the public to such films as "The Informer" and "The Scoundrel." "The Informer," like "The Scoundrel," is not a pleasant play. It tells the story of Gypo Nolan, a gigantic Irish revolutionist who turns informer and thereby causes the death of his friend, Frankie McPhillip. The rest of the play is taken up with Nolan's attempts to drown his conscience in drink, with his comrades' growing suspicion of his guilt, with his arrest, escape and final death. Whether or not the great public will like such a story, a story told starkly, relentlessly, is yet to be seen; but in truth to subject, imagination in handling and in photography and quality of acting, "The Informer" ranks with the very best plays the screen has produced.

The first honors of the performance go of course to Victor McLaglen, whose acting of the part of Gypo Nolan is extraordinarily powerful, both physically and emotionally. Especially fine is Mr. McLaglen's ability to portray the underlying spiritual struggle of the man, his horror at his own iniquity. Preston Foster as Dan Gallagher, Donald Meek as Rat Mulligan, D'Arcy Corrigan as the Blind Man, and J. M. Kerrigan as Terry were all etched with sure strokes. It is not a pleasant Dublin which "The Informer" introduces us to, and the sentimental Irishman of Boucicault is far away indeed, but the Ireland of the days of the Black and Tans wasn't a pleasant place to live in. It was indeed a land of tragedy, and Liam O'Flaherty's film is a tragedy, stark, bitter, unrelenting. Those who love the trivial, the pretty-pretty, those who wish to escape from life, will find small comfort in it; but those who believe that the screen should be for others than those of adolescent mentality will wish to see it. (At the Radio City Music Hall.)

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Communications

THE A. B. C. OF RELIEF

Cleveland, Ohio.

TO the Editor: With deep interest I read the anonymous contribution in your issue of April 5, entitled "The A. B. C. of Relief," and my interest was accentuated because, besides being a very well-written article in answer to my own, it also appears to be a statement of the "official" attitude in regard to our unemployment and relief problems. An attitude based as it must be first and foremost upon "costs." But I maintain that as Catholics we are our brothers' keepers, and even during depression souls are of consequence, in spite of "costs."

When I wrote my portrayal of the relief system in your issue of January 18, I must confess that I did so primarily as a Catholic, in a spontaneous reaction of indignation and shock at certain discoveries I had made firsthand. Not that I have any quarrel with social workers as individuals. I suppose they are like all other human beings—good, bad and indifferent at times. But I claim that we are doing a dangerous and a vicious thing in creating a class of overseers and a class of serfs. And I have a fierce and irreconcilable quarrel with a system that demands the pauperization of citizens as a prerequisite to help. Or that even indirectly encourages the let-down of morale, by placing a premium on dependence, and, in effect, penalizing self-reliance. A system that offers opportunity only upon surrender of our most sacred rights and liberties. I believe that man was made in the image and likeness of God, and that his inherent dignity and right to demand respect are based upon this fact. And because, necessarily and inevitably it degrades its recipient, I am out to pick a quarrel with "charity." And with so-called "work-relief" which is nothing but charity in disguise, with all of its attendant evils of family intrusion and supervision by the state.

In all of the discussions of the relative merits of "jobs" and "doles," I wonder how many people realize the "catch" to these "work programs," viz., the fact that it is necessary to be "on relief" before one can become eligible for a job? That this work is not offered to the "unemployed" without any strings attached, but only to "charity cases"? And I wonder how many of our well-fed and dignified law-makers realize just what they are doing to American citizens by making the stipulation.

Our Holy Father himself has said that it is as natural for man to work as for the bird to fly. And I am only demanding the right to work. "Opportunities for work," he says, "must be provided for those who are willing and able to work," and he warns us that unless serious attempts be made with all energy and without delay to put into practise the ideas laid down in his encyclical, "let nobody persuade himself that the peace and tranquillity of human society can be effectively defended against the force of revolution!" He concedes to workingmen the right and duty to "defend their temporal rights and interests energetically and efficiently" as a first step toward "the renewal of the whole social life." That is part of Catholic Action, and that is what I am trying to do: defend my rights energetically.

I am of the working class. I crave neither luxury nor riches. But I demand for myself and for my children the right to earn the minimum of security which I believe Catholic theology itself finds necessary for man's salvation. We want justice. Not charity. And again we have the highest authority back of us: "This state of things [the oppression of the workingman] was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws, and who, therefore, were content to abandon to charity alone the full care of relieving the unfortunate, as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated but sanctioned at times by legislators."

To this protest their response will be: "But it is an emergency. . . ." An emergency that has lasted five years! We certainly have had time to organize along other lines. Only we, patient and forbearing children of hope that we are, have sat back without protest, letting this poisonous thing grow to its present gigantic proportions, like a cancer sapping the vitality of our people and infecting all with whom it comes in contact.

All Catholics are taught from childhood to regard the home as the basis and foundation of society. I see nothing but an undermining of the home in the present relief system. Nor can I have the "confidence" in the relief worker enjoined by the Administrator in her "A. B. C. of Relief," because of the evidence of my own eyes and my knowledge that it is impossible to put great power in small hands without a temptation to abuse.

By a coincidence (for I had no part in the selection of cases in our survey) the "case histories" that fell to my examination happened to be of families I had actually visited in the preliminary survey. And I was struck forcibly with the fact that the same set of circumstances can produce entirely opposite judgments, dependent quite evidently upon the mind of the judge. There is a certain school of psychology that traces every thought and impulse, including religion, back to the one common origin of sex. And I would say that this school of psychology is very prevalent in social workers.

It is said that one fights best when one's heart is in the fight. And I am fighting for the thing I love best in the world. My home. With its shabby furniture, its worn-out rugs and its sense of sanctuary. I am fighting to keep it "my own," supported by my own labor, and free from intrusion and regimentation if I so desire.

MARY L. MCCLURE.

CATHOLIC THEATRE GROUPS

Evanston, Ill.

TO the Editor: I should like to make the suggestion that the increased social interest and current furthering of the Catholic viewpoint in extra-religious activities, most generally catalogued under the Catholic Action heading, extend itself to the field of the amateur theatre.

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There are a dozen good reasons why Catholic little theatre groups are sorely needed. Aside from the obvious social advantages of Catholic groups working together, these would seem to merit attention:

Unless we succeed in ultimately developing a Catholic theatre, or a theatre receptive to Catholic plays, we are unquestionably going to lose those of our playwrights who might turn their talents to interpretative work with a religious background or moral basis, if there were a market for their efforts. Broadway will not have such plays—the immediate discouragement, by the critical line and professional Broadwayites, of such things as "Joyous Season," "Days without End" and "The First Legion," all marked in some way with the philosophy of Catholicism, is certainly not conducive to further work along the same lines. Whether the plays were good or bad, and despite some first-line reputations, the dramatists were denied a fair hearing by virtue of their chosen material. Even a playwright must eat.

If, however, a sufficiently large amateur field paying comparatively small individual royalties were at hand, a playwright might work in his chosen field and find sufficient material reward in it to continue work in the Catholic vein.

The opposing school of philosophy, notably the communistic element, is definitely in the theatre. It is not only present, but doing extremely well, both in quality of writing and in obtaining public response, having been fortunate in not antagonizing the critical brethren. For some reason, Catholicism is too controversial for Broadway, but Communism is considered "healthy theatre" of the propaganda type. The theatre has ever been a social function—of late it has done much in the molding of opinion and the shaping of attitude, and if we are to meet the radical philosophy on its own battle-ground, we must invade the drama.

It would not seem difficult for, say, three adjoining parishes to organize a group of young players between them and present three plays a season, with each parish handling the physical management and sponsorship of one of the three performances. A three-play season might include one play by a Catholic playwright, one play interpreting Catholic values in life, and a third play of the popular type suitable for Catholic audiences. Some parishes might easily handle an entire season alone—indeed, a few now do—although the two- or three-way arrangement would lessen all-season responsibility. Many have available auditoriums and some have scenery. Royalties are not exorbitant and, in addition to the esthetic and social values of such productions, substantial profits might be realized. It is, however, rather the promotion of Catholic viewpoint in drama and opportunity for playwrights than the financial possibilities which must dominate. Under a Catholic Action sponsorship, such a venture might prosper.

The theatre is enduring and vital. Aren't we at fault in permitting Catholic playwrights and audiences to slip away to the strictly commercial and not always stable theatre?

WALTER F. KERR.

WHY INTEREST IS PAID—WHEN PAID

Chicago, Ill.

TO the Editor: The article, "What Is Money Worth?", in your issue of March 22, suggests many thoughts, and they are decidedly worth pursuing. The writer, Mr. Gerhard Hirschfeld, should be encouraged to continue the discussion of the issues he has raised, since they are particularly important at this juncture and relevant to the debate upon the New Deal.

May I not, however, put certain questions to him?

We pay interest on capital, not on money. Money, as such, is barren, as the theologians used to assert. Capital, of course, is not always productive, for mistakes are made by the capitalists and their managers, and accidents happen to upset the nicest calculations. But, equally of course, no one borrows capital—through money or credit—in order to lose it. The borrower in industry or trade expects to realize profits, and to pay interest out of those profits. Again, even if some years bring no profits, interest can be, and is, paid out of accumulated surplus, and there is nothing anomalous in this.

We must bear in mind, too, that thousands of corporations and firms *have* made money during the depression, severe though it has been. There was no reason why these corporations should not pay interest and dividends. Those that had neither profits nor surpluses have defaulted, have suspended dividends or reduced them repeatedly, or have been granted moratoria, or have taken advantage of the bankruptcy laws, or have been aided by the government's new agencies.

Finally, in averring that the government alone has reaped benefits from the paradoxical monetary system, does not Mr. Hirschfeld ignore the fact that, in this case, at any rate, the government meant the taxpaying public? Interest on government bonds and notes is paid, of course, by the taxpayers, and any reduction in the rates of such interest is reflected in lower tax rates—lower, that is, than they would be if the refunding operations were not feasible by reason of the cheapness of money or capital.

Despite the foregoing qualifications, however, I agree that our modern credit system, as well as our legal doctrines, needs intelligent reconstruction. Certainly interest should not be paid if it has not been earned over certain periods—say of five or seven years. The lender's position should not be different from that of the stockholder—that of copartnership in the business in which the investment has been made. Dividends are suspended or reduced in hard times; so should rates of interest. But this involves a change in law, rather than in our monetary system.

We have gotten rid of the absurdity of "gold bonds." We must seek to get rid of the absurdity of interest charges, or burdens, imposed by hard-and-fast contracts that are patently opposed to sound public policy. We cannot accomplish this rational end under existing laws and constitutions. Old notions of property and liberty stand in the way. But they will have to be thrown over-

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board. We must work for more cooperation and more planning, more equity and more practical reason, in our economic system.

VICTOR S. YARROS.

THE LETTER-BOX

THAT "a religious article a day" would be good for the soul is the opinion of the Reverend Frank B. Flynn, of Detroit, Mich. He writes: "It seems to me that a *Catholic Reader's Digest* would be timely and acceptable—condensing outstanding articles from the various Catholic magazines (all of which we would like to subscribe to but cannot, either because of the financial angle or the lack of reading time)." It may be expedient to note here that the idea of such a *Digest* has occurred to not a few persons, both here and abroad. We of THE COMMONWEAL are inclined to think that Catholic magazines are not as yet strongly enough established to make such a publication desirable. The collective difficulty is advertising; and until more of that is secured, the financial problem will remain so onerous that caution must take priority over all else. A correspondent writing from Santa Barbara, Calif., comments on the Nutmeg Tercentenary, in honor of which Mr. Farley has issued a really choice stamp, as follows: "Catholics of Irish descent, many of them in the third and fourth generations, have taken on the serenity of the Connecticut hills. And why not? Every Catholic 'canton' in Europe has its own local 'air,' which Rome respects to the fullest." Other correspondents have commented briefly on the Tercentenary, with references to our own remarks on that important and interesting subject. Mary A. Grant, of Sparta, Ill., sees Fascism approaching. R. S. Walker, of New York, N. Y., agrees with Father Croarkin that "The Abbey of Evolayne" is an unsatisfactory production. "Personally," he writes, "I read the book with pain, discomfort and disapproval, and wondered if it could really reflect the views and sentiments of *many* of our well-instructed, practical Catholics. The impression made on my poor mind was that the authoress, and her hero, and heroine, should all have been under the care and treatment of a skilled, and very patient, psychiatrist." The old adage was never more right than in the realm of fictional preferences. Hugh Callan, of New York, and Joseph M. La Fratta, of North Attleboro, Mass., have sent endorsements of Father Coughlin. John J. Geis, of Jamaica, Long Island, N. Y., is an enthusiastic supporter of the Bankhead Bill. "If there is one truth more than another which life and thought have made us admit against our prejudices and even against our will, it is that there is little hope of saving civilization except by the return of the majority to the ownership of the land," he writes. We would remind our readers once again that we cannot publish correspondence to which the name of the author is not appended. A pen-name can be used, excepting in cases where a letter is directed at some specific individual, but it is necessary that we have the real name of the author as well.

THE EDITORS.

Books

For the Jubilee

The Reign of George V, by D. C. Somervell. New York: Harcourt, Brace and Company. $3.00.

The People's King, by John Buchan. Boston: Houghton Mifflin Company. $2.75.

EACH of these summaries of England's last quarter century has its points. For the unvarnished historical facts of the period D. C. Somervell's is the book. From his 500 closely packed pages of strictly political history there emerges the impelling impression that Britain has had on her hands three tremendous problems with which she is still grappling. First there is social unrest, which was acute in the British Isles long before it made itself felt over here. Its peak was the "general strike" of 1926, which demonstrated that such a weapon could not succeed in the face of hostile British public opinion. The stubbornness and persistence of the social question are most powerfully and successfully conveyed throughout Mr. Somervell's narrative.

In foreign affairs Britain's uncertain course is laid to her inability to decide whether she is a part of Europe or outside it. The war is admirably and penetratingly summarized year by year as well as the still uninspiring aftermath of international conferences. Finally there are the problems of empire, which received new impetus and direction from Wilsonian ideals of national self-determination. The author does not speak of England's colonial ventures with unmitigated pride. He mentions one post-war Indian incident on which "British opinion is still divided." Under severe provocation and apprehension for the safety of the English community a British commanding officer gave orders to open fire on an excited native mob, "for the most part unarmed." In ten minutes 379 were killed and 1,200 injured.

Except for the seven-page chapter which concludes the narrative, "The Reign of George V" scarcely mentions the King. Mr. Somervell can think of only three important occasions on which His Majesty intervened, and on only one of these—his 1921 Belfast Parliament speech—would the author say with any certainty that the intervention was effective. As with most of us, "the most important event in the King's life was his marriage." Readers of this informative survey cannot fail to appreciate the turbulence of the years through which the King has lived and faithfully served as a symbol of government.

For a picture of the unassuming George V himself the versatile Scot, John Buchan, recently nominated as the next Governor-General of Canada, has written the book. A poet, essayist, novelist and historian of note, Mr. Buchan refers to his esteemed sovereign with many a word of appreciation. The publishers have also supplied several handsome illustrations. The author is inclined to take a broader view of the passing scene than the painstaking professional historian. In a few lines he hits off certain salient characteristics of recent times with an

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admirable lightness and brilliance of touch. Of particular excellence are his thumbnail sketches of prominent statesmen and other contemporaries.

On the other hand Mr. Buchan is an ardent apologist for Britain and all her works. He seems scarcely conscious of the social unrest that permeated the entire period. In only one instance that this reviewer recalls—a certain phase in the struggles in Ireland—is the author genuinely critical of British Imperialism. He quotes Edward VII, who in 1908 said that he could look back at the last fifty years of English rule in India "with clear gaze and good conscience," and makes the comment, "The words were justified, for history records no wiser and no more generous example of imperial rule." Of the two volumes, "The People's King" is the shorter and the more readable, but because of Mr. Buchan's patriotic bias it is inferior as history.

EDWARD S. SKILLIN, JR.

Orbis Terrarum

The Catholic Church in Action, by Michael Williams; with the collaboration of Julia Kernan. New York: The Macmillan Company. $2.50.

ONE OF the disappointments in the books written by non-Catholic scholars on Catholicism during the emotional stress of the last two presidential elections is their apparent inability to grasp the reality of the Church as a thoroughly organized institution. Doctrines, worship, discipline and history seem to be fairly well understood, though one has occasionally to grope through paragraphs or pages of fog into the clear. But, as a living organism with its own policies and administrative bureaus, the Catholic Church is mainly described as moving along with antiquated carriers and as led by those whose methods are impervious to progress. In 1928, for example, one of these non-Catholic scholars presented the Church to his American readers as a mysterious stranger in the land. Dr. Garrison ("Catholicism and the American Mind," page 3) wrote: "To most American Protestants, the Catholic remains a mysterious stranger in their midst, to be viewed with vague suspicion, or with a mingling of condescension and apprehension, or with a good-natured assumption that he must be all right at heart because of the liberalizing effect which America must have had upon the Catholic Church." Dr. Marshall's "Roman Catholic Church in the Modern State" (1928), while an excellent analysis of Catholic thought, fails also to present a clear pathway out of the "twilight zone of inherent rights" that lies on the borderland of sovereignty in State and Church. More than one distinctive citation might be given from his pages in support of this fact.

That Dr. Williams had this inadequate understanding of the Church as a polity in mind when he penned his "Catholicism and the Modern Mind" (1928) and his "Shadow of the Pope" (1932) is evident all through these two volumes. The study and research which went into their composition admirably fitted him for this perfect exposition of the Church as an organized body fully aware of its tremendous place in human society and fully

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NEXT WEEK

BETTER GOVERNMENT PERSONNEL, by Raymond M. Gallagher, professor of political science at De Paul University, and himself an experienced worker in the government service, says: "Questions of public policy are most frequently decided, not in the light of reason and fact, but on the basis of emotional prejudice or vested self-interest. Because of this, one's enthusiasm for any scientific publications in the field of government must be tempered by the realization that such volumes are too often destined to waste their wisdom in the stuffy air of university libraries. The recently published report and recommendations of the Commission of Inquiry on Public Service Personnel is, however, already proving an exception." The writer then analyzes in a most interesting brief form the important matter of this report, which is at the very basis of stable and decent government. . . . THE FOOTBALL ABUSE, by Charles O. Rice, will doubtless be a percussion cap to some dynamitic emotions about our most popular college sport. Father Rice as an undergraduate established definite ideas on the overemphasis of football which led to several assaults and batteries on him. Here he expands his ideas. They are so unorthodox that THE COMMONWEAL felt it was only fair to give both sides, and this paper will be followed by another for the defense. . . . QUADRICENTENNIAL OF URSULINES, by Mother M. Agatha, was announced for earlier publication and from necessities held over. As previously announced, it recalls the founding and subsequent circumstances of the first religious community dedicated primarily to the education of young girls. It was of this order that Pope Paul III said, on reading its constitution and turning to Ignatius Loyola, founder of the Jesuit order, "I have given you sisters." . . . CLASS WAR NOR BOYCOTT, by Frederic Thompson, is an attempt to apply the third and greatest of the Divine virtues to one's attitude towards violence in the contemporary world.

equipped both at its center, Rome, and abroad throughout the world to carry forward its Divine Action for the salvation of mankind. "The Catholic Church today," Dr. Williams writes, "is positively active on a scale and with an intensity of disciplined energy which is of vital concern to all thoughtful men and women who wish to know something of the great forces which are contending today for the leadership and control of the thoughts and actions of mankind. That the Catholic Church is, to say the least, certainly one of the major forces of the world—even if it only represents, as its enemies believe, a declining and baseless superstition—is generally admitted. Its own claim, of course, is that it is incomparably, uniquely, the supreme power in all the world. . . . It is not the purpose of this book to argue for the truth of this claim. Yet in order to make comprehensible even an outline sketch of the mechanism by means of which the Catholic Church attempts to realize this claim, it is necessary to give a brief definition of what is meant by the term 'Catholic Church in Action.' Upon that definition each and every item of the multitudinous activities of the Catholic Church absolutely depends for justification by the believers in the Church, and for correct understanding by all others" (pages 5-6).

All that follows in this majestic survey of "the actual organization of the mighty machinery of the Church, as it functions day by day in action," flows from this initial approach to the problem. The book is divided into two parts—*urbi et orbe*. The first is entitled "Rome—the Center" and treats of Peter's City, the Vatican, the Papacy, the modern Popes, the cardinals, Roman Congregations, Tribunals and Offices, Papal Commissions and the Church's diplomatic service. Nothing is omitted that could clarify the administrative character of these centralizing agencies which function so efficiently under the supreme and absolute authority of the Pope. Naturally, much that is crowded into the pages of this first part of the book is already familiar to Catholics, but there are descriptions and explanations, particularly in the chapter devoted to the Roman Congregations, that will be welcome to all interested in the innermost operations of the practical side of Church government. The second half of "The Catholic Church in Action" takes the reader out into the wide world and here, in a series of eight chapters, we are shown the method whereby the hierarchy of the Church is sustained and perpetuated, the place of the parish and the parish priest in Catholic life, the expansion taking place in the mission field, the problems that face the Eastern Catholic Churches, the action of the Church in education, the place occupied by the Liturgical Movement—"the most strikingly characteristic element of the general action of the Church"—and a final chapter which many will undoubtedly consider the finest in the whole book, on "Catholic Lay Action." "No question," Dr. Williams writes, "is of greater interest, or of more practical importance, both to Catholics and non-Catholics, than whether or not the limits placed to lay action within the Catholic Church by the immutable subordination of the laity to the clergy will hamper or aid the progress of Catholic Action."

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With this proposition so stated, the author describes with a sure hand the various aspects of this subordination and shows in sturdy sentences the immemorial part of the apostolate of the Church which belongs by divine right to the Catholic layman.

To Dr. Williams and to his collaborator, Miss Julia Kernan, the American Catholic public owes a warm word of thanks for this book for which many of us have been waiting for a long time. The Bibliography shows how carefully the facts have been gathered and the ample Index will serve as a ready reference to all the subjects treated.

PETER GUILDAY.

Philosopher and Pilgrim

My Old World, by Ernest Dimnet. New York: Simon and Schuster. $2.50.

"PROBABLY each one of us has his own old world, that is to say, the time when he was less conscious of reacting upon his surroundings than of being nurtured by them. The recollection of that time is our individual poetry," declares Abbé Dimnet somewhat challengingly; and in this vein he reconstructs the first thirty-five years of his life. To read the story is a vital experience—for its characteristic background, its keen psychology but, above all, for its unfolding of one of those rare personalities which radiate equally the light and warmth forever linked in Joubert's compelling phrase.

This background is chiefly, of course, provincial northern France: first of all Trélon, the little town in what was once French Flanders where Ernest Dimnet was born shortly before the Franco-Prussian war. His childhood, in spite of the early death of his mother, was a happy one, largely because of congenital high spirts and the devotion of his grave father, his adored grandmother and three youngish aunts. From one of the latter he learned to love cats and to "gage the finesse" of other people from their attitude toward these animals, while another remained his treasurer until he was a thirty-year-old instructor at Lille University. "This was our family, religious, conservative, amusing and amused, united and self-contained," he writes, "eminently French . . . with no idea, above all, that the little boy they were rearing would be a cosmopolitan." But the seeds of versatility were already in the winsome youngster who coupled a weekly engagement to lunch at the neighboring chateau of the Comte de Mérode with the touching habit of inviting a little chimney-sweep home for breakfast.

Then "suddenly I was twelve"—and the ordeal of boarding-school loomed. It was a Spartan one, for the Cathedral School at Cambrai—he was already being prepared for a priestly career!—was "a cross between a barrack and a monastery." Days began at five and ended at nine; but there is no doubt that the boys crowded into them an enormous amount of what Frenchmen still believe "schools are primarily intended for, viz., study." Here was laid the rock foundation of scholarship upon which Dimnet's brilliant and vivacious mind was to build the capacity for hard work and assimilation which

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The day schools of Father Bonaventure Oblasser, O.F.M., Topawa, Arizona, among the Papago Indians will be closed unless friends come to his assistance.

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later made possible, for instance, his astonishing achievement as a bilingual author.

When English was first included in the Cambrai curriculum during his second or third year, the boy fell immediately under the spell of its "startling flexibility." And from a French translation of Newman's "Apologia," received as a school prize at sixteen, may be traced his lifelong attraction to the English convert, whom he later describes as "the nearest approach to a father of the Church" in modern times. But his first personal intercourse with Englishmen came through the Benedictines of old Douai, where he was loaned for a "teaching novitiate" of three years in 1887. He was fascinated by his first visit to their Pugin chapel, by their exquisite Gregorian; and as, "like all enquiring Frenchmen" of that day, he had "that intense desire for penetrating souls which is a form of Romanticism," he loved to study the independence, the "otherness," of those curious Anglo-Irish monks. He had the freedom of their library, too, and before long discovered that, while his favorite analysts remained French, his favorite poets were English.

Dimnet's picture of the antiquated seminary at Cambrai, still exuding the frost of semi-Jansenist rigor, is a penitential one. But by 1893 came the climax of ordination: and he was soon preparing to carry on the literary tradition of the French clergy—for which, rather than for parish work, he had all along been destined. At Lille University he had the immense good fortune to become both pupil and friend of Angellier, a superb scholar and a man with the gift of "awakening" other minds. Under his tutorship and after grilling study the young neophyte achieved his *agrégation,* which may be described for American readers as a combination of the Ph.D. and Civil Service examinations, and after which promotion in whatever field he elected was practically inevitable.

So he returned to Lille as instructor, and began his career of journalism by contributing articles on English subjects for the *Revue du Clergé Francais* and on French subjects for various English papers. At thirty-two he was actually writing more English than French. He visited London, delighting in the English countryside and in the paradoxes of the English temperament. Indeed, the long roster of his loyal and loyally loved friends seems to have held no more profound influence than that of the British priest-author, William Barry. "His mind," declares Dimnet, "was so fearless as to make you dizzy sometimes, but his culture had reached the point where belief is unaffected by what in another man would only breed doubt"; adding, "he taught me to approach subjects through the broad human avenue, instead of viewing them from a technician's point of view."

It was an invaluable lesson for one who insists upon his own youthful tendency to be "too purely intellectual," particularly for one whose vocation was to be so largely to interest "outsiders." At any rate, this very human quality of sympathetic curiosity has been a keynote of all Ernest Dimnet's mature work. It has kept the philosopher a pilgrim. And incidentally, it makes the present volume, which ends with his departure for

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Paris to become professor at the famous Collège Stanislas, such an entire delight that one waits impatiently for its more cosmopolitan sequel. For our wise and witty and tender Abbé is familiarly a citizen of several worlds—not merely the Old and the New, but Time and Eternity.

KATHERINE BRÉGY.

Molding of Personality

Principles of Adolescent Psychology, by Edmund S. Conklin. New York: Henry Holt and Company. $3.75.

DR. CONKLIN, at present a member of the faculty of Indiana University, received his early academic training at the Y.M.C.A. College, Springfield, and labored for twenty-three years as professor of psychology in the University of Oregon. In his latest book, he covers the physical characteristics of youth, its interests, ideals, social and religious adjustments, love and family influence, delinquencies and some abnormalities, quite extensively. The author deals with his topics from a definitely theistic background, but dogmatic statements so often found in works on the social sciences, are conspicuously absent. Both sides of questions are presented judiciously and further researches needed in particular fields are pointed out.

The author considers adolescence as a growth period in the molding of personality. Therefore, he makes a direct attack upon individual behavior development and places emphasis on less spectacular ways of interpretation.

Of special interest and value is the chapter on religious adjustment. It is based on the author's experience with Catholics, Angelicans and Lutherans, although not exclusively so. Most of his views are quite acceptable, but whether the decision type of adolescent conversion is generally applicable to Catholics seems to be doubtful. The early and comparatively frequent reception of the Sacrament of Penance and preparation therefor and subsequent influence necessarily leads to a more gradual religious adjustment and to a less noticeable reconstruction of preconceived religious concepts.

The love and sex interpretations are sane. In the paragraph on infanticide by late adolescent women, the problem of abortion is not mentioned. Undoubtedly, research in this particular matter is not without its great difficulties. Nevertheless, some of the causes and situations leading thereto might have been considered and evaluated for the purpose of counteracting the crime.

It is well known, that the crude ideas of childhood about religion, ethics and many other things are not sufficient to form a satisfactory and desirable philosophy of life and to make truths applicable to real life situations. A process of redirecting is necessary in most fields. For the purpose of redirecting and aiding adolescents, a sympathetic understanding of youth from its very own viewpoint is absolutely necessary. This viewpoint, the book under review will undoubtedly help one to attain. Many quite reliable conclusions and practical hints may be gathered from the material presented, and the student as well as the parent and educator will read the volume with profit.

KILIAN J. HENNRICH.

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Briefer Mention

Poems and Sonnets, by Ernest Walsh. New York: Harcourt, Brace and Company. $2.00.

THIS posthumous collection of the work of Ernest Walsh, poet and one-time editor of the Paris published review, *This Quarter,* contains much that is striking and beautiful, and more that, to this reviewer at least, seems garbled, strident and trivial. A biographical foreword by Ethel Moorehead relates that, until his premature death, the major part of his life had been an unfruitful struggle with poverty and tuberculosis. Perhaps it is because of this that too much of his work seems to be animated by the hectic, jerky energy of the fever patient. Nevertheless, behind some of the poems, for example, "Lazarus Walks the Alps" and "Greater than the Sun," there is an arresting strength and apprehension of beauty; and throughout the book there are fine lines to be found and quick flashes of imagery like the glittering reflections in a broken mirror. Many of the poems, however, are dull and fundamentally conventional, others are simply insignificant prose; catch words, eccentric spellings and flaring phrases seem to serve no function but that of obscuring the meaning and exhausting the reader. It is a great pity, for Walsh can write no more, and this book promises much that might have been valuable if developed.

Daddy and I, by Elizabeth Jordan. New York: D. Appleton-Century Company. $2.00.

THIS book does for a girl of fifteen what Booth Tarkington's "Seventeen" did for a boy. There are streaks of bitter tragedy, as well as high endurances, through it; but on the whole it is extremely light and funny. The girl's thirty-eight-year-old father is a widower, and the opening and closing incidents have to do with her seeing her father safely remarried. In between are major incidents of her own life, described with hilarious artlessness. Miss Jordan is widely appreciated for her wholesome and entertaining novels and stories.

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